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מין יהוה יוראיך יכדיתך להוועם

# A NEW METHOD OF Rosie Crucian physick:

## Wherein is shewed the Cause; and therewith their experienced Medicines for the Cure of all *DISEASES*,

Θεοπαράδοτα;

Freely given to the inspired *CHRISTIANS*,

BY

Τῶν ἀγγέλων πρεσβύτατον, τὸν ἀρχάγγελον, λόγον, ἀρχὴν, ὄνομα Θεοῦ.

And in obedience fitted for the understanding of mean capacities by the Adorer, and the most unworthy of their LOVE,

*John Heydon*, a Servant of God, and Secretary of Nature.

*Penes nos unda Tagi.*

*London* Printed for *Thomas Lock*, 1658.

OF

# Poetic Curiosity:

Wherein is shewed the Cause and
Manner of Poetical Inspiration.

Nicely given to our Polished CRITICKS,
and to those who Admire and Adore the most unwary of their
LOVE;

By Poet Ignoto, a Servant of Cloe, and
Secretary of Nature.

Printed for Tho. Leg.

FInding my labors have found such kind acceptance, & such good entertainment amongst my honest Countrey-men, it hath incouraged me this seventh time to write for their benefit, & although this book may prove fruitless to many because not understood, nor regarded; yet some few may be of that spirit, as to comprehend it & imbrace it, if not openly profess it, yet secretly believe it, for upon my soul it is truth, written in love to those that are afflicted with these distempers, commonly called New Diseases: And I have taken up the Cudgils in defence of my Predecessor Dr. *Culpepper*, intending to amend his deficiency in point of Art, or better to finish where he left off: He besieged the Diseases, & I hope I shal storm them, & cause the Enemy to fly or yeeld to my medicines; which medicines the Colledge if they please may use for the good health of poore *Christians*.

Next I am to advertise you, that no books are printed without some faults: There is not a writer in the world, but if Critical fools will, he may find some fault or other with his writings to carp at. Every man may look into himself before he despises another; and whosoever he be, let him either allow or amend anothers writing: I fear no mans rash censure, nor will I plead for the Corrector and Compositor, the ingenuous have not onely judgment to discern, but courtesie to pass by small faults. The most remarkable are these following.

IN the Apologue l in. 18. r. prove. l. 20. r. myl. 26. r. Azotus. In the book, p. 12. l. 7. r. Conarion. p. 37. l. 26. r. Aurum Potabile. p. 38. l. 1. r. D. Culpeppers Market, l. 15. add by Impostors and Quacks that know not any thing in learning. p. 39. l. 18. r. which we have at will, p. 41. l. 7. r. Meagle. p. 42. l. p. 42. l. 26. r. these mischiefs I shall prescribe a cure. p. 44. l. 33. r. Do not think by E. A. I mean not Elias Ashmole. p. 46. l. 1. r. which taketh. p. 47. l. 30. r. naming. P. 50. l. 29. for Booker, r. Cooper. p. 58. l. 9. r. this. l. 27. r. could tell them to their faces. p. 56. l. 30. r. torment many. p. 62. l. 10. dc. in. l. 21. dele. E. Theodidact. is. l. 27. r. Castle.

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# *An Apologue for an Epilogue.*

I Shall here tel you what *Rosie Crucians* are, and that *Moses* was their *Father*, and he was Θεῖ παῖς; some say they were of the order of *Elias*, some say the Disciples of *Ezekiel*, others define them to be Ὑπάρχους τῶ παντηίμονος, ὥσπερ μεγάλα βασιλέως ὀφθαλμὸς καὶ ὦτα, ἀφορώσας πάντα καὶ ἀκούσας; *i.e.* The Officers of the *Generalissimo* of the world, that are as the eyes and eares of the great King, seeing & hearing all things; they are Seraphically illuminated, as *Moses* was according to this order of the *Elements*, earth refin'd to water, water to air, air to fire; so of a man to be one of the *Heroes* of a *Heros*, a *Dæmon*, or good genius, of a *genius*, a partaker of Divine things, and a companion of the holy company of unbodied souls and immortall Angels, and according to their *vehicles*, a versatile life, turning themselves *Proteus*-like into any shape.

But there is yet arguments to produce *Mr. Walfoord*, and *Mr. Williams*, *Rosie Crucians* by election, and that is the miracles that were done by them, in my sight; for it should seeme *Rosie Crucians* were not only initiated into the Mosaicall Theory, but have arrived also to the power of working miracles as *Moses*, *Elias*, *Ezekiel* and the succeeding Prophets did, as being transported where they please, as *Habakkuk* was from *Jewry* to *Babylon* or as *Philip* after he had baptized the *Enuch* to *Azotus*, and one of these went from me to a friend of mine in *Devonshire*, and came and brought me an answer to *London* the same day, which is four dayes journey, they taught

me excellent predictions of Astrologie, and earthquakes they slack the plague in Cityes; they silence the violent winds and tempests; they calme the rage of the Sea and rivers; they walk in the Air, they frustrate the Malicious aspect of Witches; they cure all diseases; I desired one of these to tell me whether my complexion were capable of the society of my good *Genius?* when I see you again, said he, I will tell you (which is) (when he pleases to come to me, for I know not where to go to him) when I saw him then he said Ye should pray to God, for a good and holy man can offer no greater nor more acceptable sacrifice to God, then the oblation of himself, his soul.

He said also that the good *Genii* are as the benigne eyes of God, running to and fro in the world, with love and pitty beholding the innocent endeavours of harmless and single hearted men, ever ready to do them good, and to help them; and at his going away he bid me beware of my seeming friends who would do me all the hurt they could, and cause the Governors of the Nations to be angry with me, and set bounds to my liberty, which truly hapned to me, as they did indeed: many things more he told me before we parted, but I shall not name them here.

For this *Rosie Crucian* Physick or Medicines, I happily and unexpectedly light upon in *Arabia*, which will prove a restauration of health to all that are afflicted wh that sickness, which we ordinarily cal natural, & all other diseases, as the Gout, Dropsie, Leprosie, and falling sickness; and these men may be said to have no small insight in the body, and that *Walfoord*, *Williams*, and others of the Fraternity now living, may bear up in the same likely Equipage, with those noble Divine spirits their predecessors, though the unskilfullness in men commonly acknowledge more of supernaturall assistance

in

in hot unsetled fancies, and perplexed melancholy, then in the calme and distinct use of reason; yet for mine own part, but not without submission to better judgements, I looke upon these *Rosie Crucians* above all men truly inspired, and more than any that professed or pretended themselves so, this sixteen hundred yeares, and I am ravished with admiration of their miracles and transcendent mechanicall inventions, for the salving the Phænomena in the world; I may without offence therefore compare them with *Bezaliel* and *Aholiab*, those skilfull and cunning workers of the tabernacle, who, as *Moses* testifies, were filled with the spirit of God, and therefore were of an excellent understanding to find out all manner of curious work.

Nor is it any more argument, that these *Rosie Crucians* are not inspired, because they do not say they are; then that others are inspired, because they say they are; which to me is no argument at all; but the suppression of what so hapned, would argue much more sobriety & modesty; whenas the profession of it with sober men, would be suspected of some peice of melancholy and distraction, especially in these things, where the grand pleasure is the evidence and exercise of reason, not a bare beliefe, or an ineffable sense of life, in respect whereof there is no true christian but he is inspired; but if any more zealous pretender to prudence and righteousnes, wanting either leasure or ability to examine these *Rosie Crucian* Medicines to the bottom shall notwithstanding either condemn them or admire them; he hath unbecommingly and indiscreetly vetered out of his own sphere, and *I* cannot acquit him of injustice or folly: Nor am I a *RosieCrucian*, nor do I speake of spite, or hope of gain, or for any such matter; there is no cause, God knows, I envie no man, be he what he will be, *I* am no physitian, never was, nor never mean to be: what *I* am it

makes

makes no matter as to my profeſſion.

Laſtly, theſe holy and good men would have me know that the greateſt ſweet and perfection of a vertuous ſoul, is the kindly accompliſhment of her own nature, in true wiſdom and divine love; and theſe miraculus things that are done by them are, that that worth and knowledge that is in them may be taken notice of, and that God thereby may be glorified whoſe witneſſes they are; but no other happineſs accrues to them from this, but that hereby they may be in a better capacity of makeing others happy,

From my houſe in *Spittle* fields
next door to the red Lyon
this 10. of *May*, *John Heydon*.
1658.

A New

# METHOD

OF

# *Roſie Crucian Phyſick.*

## CHAP. I.

### *Of the Accurate Structure of Mans body.*

I Admire the goodneſs of God towards us in the frame and ſtructure of our bodies, the admirable Artifice whereof, *Galen, though a Naturaliſt*, was ſo taken with, that he could not but adjudge the honor of a hymn to the wiſe Creator of it. The continuance of the whole, and every particular, is ſo evident an Argument of exquiſite skill in the Maker, that if I ſhould purſue all that ſutes to my purpoſe, it would amount to too large *(* yet an entire*)* Volume. I ſhall therefore write all that is needful to be known by all men, leaving the reſt to be ſupply'd by *Anatomiſts*: And I think there is no man that hath any skill in that Art, but will confeſs, the more diligently and accurately the frame of our body is examined, it is found the more exquiſitely conformable to our Reaſon, Judgement, and Deſire; ſo that ſuppoſing

the same matter that our bodies are made of, if it had been in our own power to have made our selves, we should have fram'd our selves no otherwise then we are: To instance in some particulars; *As in our Eyes*, the *Number*, the *Scituation*, the *Fabrick* of them is such, that we can excogitate nothing to be added thereto, or to be altered either for their *beauty*, *safety*, or *usefulness*; but as for their beauty, I have treated largely of it in my youthful merry Poems, & now am not minded to transcribe my tender nice subject, and couple it with my severer stile; I will onely note how safely they are *guarded*, and *fitly framed* out for the use they are intended: The Brow and the Nose saves them from harder strokes; but such a curious part as the *Eye* being necessarily liable to mischief from smallest matters, the sweat of the Forehead is fenced off by those two Wreaths of Hair which we call the Eye-brows; and the Eye-lids are fortified with little stiff bristles, as with Pallisadoes, against the assault of Flyes and Gnats, and such-like bold *Animalcula*; besides, the upper-lid presently claps down, and is as good a Fence as a Port-Cullis against the importunity of the Enemy; which is done also every night, whether there be any present assault or no, as if nature kept Garrison in this *Acropolis* of mans body, the *Head*, and look'd that such Laws should be duly observed, as were most for his safety.

And now for the use of the Eye, which is sight, it is evident that this Organ is so exquisitely framed for that purpose, that not the least curiosity can be added: For first, the *Humor* and *Tunicles* are purely *transparent* to let in light, and colours unfould, and unsophisticated by any inward tincture. And then again, the parts of the Eye are made *convex*, that there might be a direction of many raies coming from one point of the object, unto one point answerable in the bottom of the eye; to which purpose the *Chrystalline humor* is of great moment, and without which, the sight would be very obscure and weak. Thirdly, The *Tunica uvea* hath a *Musculous Power*, and can dilate and contract that round hole in it which is called the Pupil of the *Eye*, for the better moderating the transmission of light. Fourthly, The inside

of

of the *uvea is blacked* like the Wall of a Tennis-Court, the raies falling upon the *Retina* again; for such a repercussion would make the sight more confused. Fifthly, The *Tunica Arachnoides*, which invellops the *Chrystalline Humour*, by vertue of its *Processus Ciliares*, can thrust forward, or draw back that precious useful part of the Eye, as the nearness or distance of the objects shall require. Sixthly and lastly, The *Tunica Retina* is *white*, for the better and more true reception of the species of things, (as they ordinarily call them) as white paper is fittest to receive those Images into a dark room; and the eye is already so perfect, that I believe it is not needful to speak any more thereof; we being able to move our head upwards and downwards, and on every side, might have unawares thought our selves sufficiently well provided for; but Nature hath added Muscles also to the Eyes, that no perfection might be wanting; for we have oft occasion to move our Eyes, our Heads being unmoved, as in reading, and viewing more particularly any object set before us; and that this may be done with more ease and accuracy, she hath furnished that Organ with no lesse then *six several Muscles*; and indeed, this framing of Muscles, not onely in the Eye, but in the whole body, is admirable; for is it not a wonder that even all our flesh should be so handsomly formed and contrived into distinct pieces, whose rise and insertions should be with such advantage that they do serve to move some part of the body or other? and that the parts of our body are not moved onely so conveniently as wil serve us to walk and subsist by, but that they are able to move every way imaginable that will advantage us; for we can fling out Legs and Arms upwards and downwards, backwards, forwards, and round, as they that spin, or would spread a Mole-hill with their feet. To say nothing of *Respiration*, the constriction of the *Diaphragme* for the keeping down the Guts, and so enlarging the *Thorax*, that the Lungs may have play, and the assistance of the inward *intercostal Muscles* in deep suspirations, when we take more large gulps of *air* to cool our heart over-charged with love or sorrow; nor of the curious Fabrick of the Lainix, so well fitted with Muscles for

the modulation of the Voice, tunable ſpeech, and delicious *ſinging*: You may adde to theſe the notable contrivance of the *Heart*, its two *ventricles*, and its many *valvulæ*, ſo fram'd and ſcituated, as is moſt fit for the reception and tranſmiſſion of the blood, and it's ſent thence away warm to comfort and cheriſh the reſt of the body; for which purpoſe alſo the *valvulæ* in the veins are made.

But we ſee by experience that *joy* and *grief* proceed not in all men from the ſame cauſes, and that men differ very much in the conſtitution of the body, whereby that which helpeth and furthereth vital conſtitution in one, and is therefore delightful, hindereth & croſſeth it in another, and therefore cauſeth *grief*. The difference therefore of *Wits*, hath its original from the different paſſions, & from the ends to which the appetite leadeth them. As for that difference which ariſeth from *ſickneſs*, and ſuch accidental diſtempers, I have appointed them for the ſecond Part of this Book, and therefore I omit the ſame as impertinent to this place, and conſider it onely in ſuch as have their health, perfection of body, and Organs well diſpoſed.

## CHAP. II.

*Of the perfection of the Body, and then of the Nature of the Senſes; of Delight, Pain, Love, Hatred, ſenſual Delight, and Pains of the Body, Joy, and Grief.*

OTher things I have to ſay, but I will rather inſiſt upon ſuch things as are eaſie and intelligible even to *Idiots*, or ſuch *Phyſicians* that are no wiſer, who if they can but tell the Joints of their hands, or know the uſe of their teeth, they may eaſily diſcover it was Counſel not Chance, that created them; and if they but underſtand theſe natural Medecines I have prepared in this Book for their example, they will know that they ſhall be cured of all Diſeaſes without pain, or any great coſt; and *Love*, not *Money*, was it that made me undertake this Task. Now of the well-fram'd parts of our body,

dy, I would know why we have three joints in our Legs and Arms, as also in our fingers, but that it was much better then having but two, or four? And why are our *fore-teeth sharp*, like Chizzels, to cut, but our *inward teeth broad, to grind*? but this is more exquisite then having them all sharp, or all broad, or the fore-teeth broad, and the other sharp; but we might have made a hard shift to have lived, though in that worser condition. Again, Why are the Teeth so luckily placed? or rather, Why are there not Teeth in *other bones* as well as in the Jaw-bones, for they might have been as capable as these? But the reason is, Nothing is done foollishly, nor in vain. I will shew you *how to prolong life*, and to *return from age to youth*; and *how to change, alter, and amend the State of the body*; but that I intend in a Treatise entituled *The Wise Mans Crown*: To keep the body in perfect *health* is my present design, *and to cure all Diseases without reward*; for there is a *Divine Providence* that orders all things. Again, (to say nothing of the inward curiosity of the *Ear*) Why is that outward frame of it, but that it is certainly known that it's for the bettering of our *hearing*?

I might add, That *Nature* hath made the *hind-most parts* of our *body* (which we sit upon) most *fleshy*, as providing for our ease, making us a *Natural Cushion*, as well as for *Instruments of Motion* for our *Thighs* and *Legs*; she hath made the hinder part of the *Head* more strong, as being otherwise unfenced against falls and other casualties. She hath made the *Back-bone* of several *Vertebræ*, as being more fit to bend, more tough, and less in danger of breaking then if they were all one intire bone, without those gristly Junctures. She hath strengthened our *fingers* and *toes* with *Nailes*, whereas she might have sent out that substance at the end of the first and second Joints, which had not been so handsom and useful, nay, rather somewhat troublesome and hurtful. And lastly, She hath made all bones devoid of *sense*, because they were to bear the weight of themselves, and of the whole body; and therefore if they had had sense, our life had been painful continually, and dolorous.

And

And now I have considered the fitness of the parts of mans bodie for the good of the whole, let me but consider briefly his sences and his nature, and then I intend more solidly to demonstrate the cause of all Diseases, and with that the Cure, because I intend a Method of *Rosie Crucian Physick*, promised *in my way to Blisse*. By our several Organs, we have several Conceptions of several qualities in the objects: for by sight we have a conception or image composed of colour and figure, which is all the notice and knowledge the object imparteth to us of its nature, by the excellency of the eye. By *Hearing* we have a conception called *Sound*, which is all the knowledge we have of the quality of the object from the Ear: And so the rest of the Sences are also conceptions of several qualities or natures of their objects.

Because the Image in vision consisting of colour and shape, is the knowledge we have of the qualities of the object of that Sence, it is no hard matter for a man to fall into this opinion, That the same colour & shape are the very qualities themselves; and for the same cause that sound & noise are the qualities of a piece of Canon or Culvering charged with sulphurous Powder, fired, or of the Air: And this opinion hath been so long received, that the contrary must needs appear a great Paradox. The same qualities are easier in a bell; and yet the introduction of species visible and intelligible, (which is necessary for the maintenance of that opinion) passing to and fro from the object, is worse then any Paradox, as being a plain impossibility. I shall therefore endeavor to make plain these points.

That the subject wherein colour and image are inherent, is not the object or thing seen.

That there is nothing (really) which we call an Image or Colour.

That the said Image, or Colour, is but an apparation unto us of the motion, agitation, or alteration, which the object worketh in the brain, or spirits, or some internal substance of the Head.

That as in vision, so also in conceptions that arise from the other senses, the subject of their inherence is not the object, but the continent. That

That conceptions and apparitions are nothing really, but motion in some internal substance of the Head, which motion not stopping there, of necessity must there either help, or hinder the motion which is called Vital; when it helpeth it is called Delight, Contentment or Pleasure, which is nothing really but *motion about the heart*, as *conception* is nothing but *motion in the head*; and the objects that cause it are called *Pleasant*, or *Delightful*; and the same Delight, with reference to the object, is called *Love*; but when such motion weakneth or hindreth the vital motion, then it is called *Pain*, and in relation to that which causeth it, *Hatred*.

There are two sorts of pleasures, whereof one seemeth to affect the corporeal Organ of the sence, and that I call sensual, the greatest part whereof is that by which we are invited to give continuance to our *species*; and the next by which a man is invited to meat, for preservation of his individual person. The other sort of Delight is not particularly any part of the body, and is called *The Delight of the mind*, & is that which we call *Joy*. Likewise of pains, some affect the body, and are therefore called *The pains of the body*; and some not, and those are called *grief*.

## CHAP. III.

*Of the nature of the Soul of Man, whether she be a meer Modification of the body, or a Substance really distinct; and then whether corporeal, or incorporeal, and of the temper of the bodie.*

HEre I am forced to speak what I have in my *Familiar Spirit*, and it is not impertinent to my purpose; therefore if we say that the *soul* is a meer *modification of the body*, the *soul* then is but one *universal faculty of the body*, or a many faculties put together; and those operations which are usually attributed unto the *soul*, must of necessity be attributed unto the *body*: I demand therefore, To what in the body will you attribute *spontaneous motion*? I understand thereby a power

er in our selves of wagging, or holding still most of the parts of our *body*; as our *hand* suppose, or *little finger*: If you will say that it is nothing but the *immission* of the *spirits* into such and such *Muscles*, I would gladly know what does *immit* these *spirits*, and direct them so curiously; is it themselves? or the *brains*? or that particular piece of the brain they call the *Pine-Kernel*? What ever it be, that which doth thus immit them, and direct them, must have *Animadversion*; and the same that hath *Animadversion*, hath *Memory and Reason* also: Now I would know whether the *spirits* themselves be capable of *Animadversion*, *Memory*, and *Reason*; for it indeed seems altogether impossible; for these animal *spirits* are nothing else but matter very thin and liquid, whose nature consists in this, that all the particles of it be in motion, and being loose from one another, frigge and play up and down according to the measure and manner of agitation in them.

I therefore demand which of these *particles* in these so many loosly moving one from another, hath *Animadversion* in it? if you say that they all put together have; I appeal to him that thus answers, how unlikely it is that that should have *Animadversion* that is so utterly uncapable of *Memory*, and consequently, of *Reason*; for it is impossible to conceive memory competible to such a subject, as it is how to write *Characters* in the *Water*, or in the *Wind*.

If you say the *Brain* immits and directs these spirits; how can that so freely and *spontaneously* move it self, or another, that hath no *Muscles*? Besides *Doctor Culpepper* tells you that though the *Brain* be the instrument of *sence*, yet it hath no *sense* at all of it self; how then can that that hath no *sence* direct thus *spontaneously* and arbitratiously, the animal *spirits* in to any part of the body? an Act that plainly requires determinate *sense* and *perception*: But let the *Physicians* and *Anatomists* conclude what they will, I shall, I think, little lesse then demonstrate that the *brains have no sense*; for the same in us that hath *sence*, hath likewise *animadversion*; and that which hath *animadversion in us*, hath also a faculty of free and arbitrarious *Fancy and Reason*.

Let

Let us now consider the nature of the *brain*, and see how competible those alterations are to such a subject; verily if we take a right view of this *Laxe pith or marrow* in mans *head*, neither our *sence* nor understanding can discover any thing more in this substance that can pretend to such noble operations, as free imagination and sagacious collections of *Reason*, then we can discern in a *lump of fat*, or a *pot of honey*; for this loose *pulpe* that is thus wrapped up within our *Cranium*, is but a spongie and porous *body*, and pervious, not onely to the *animal spirits*, but also to more Juice and Liquor; else it could not well be nourished, at least it could not be so soft and moistned by *drunkennesse* and excess, as to make the understanding inept and sottish in its operations. Wherefore I now demand, in this soft substance which we call the *brain*, whose softness implies that it is in some measure liquid, and liquidity implies a several motion of loosened parts; in what part or parcel thereof does *Fancy*, *Reason*, *and Animadversion* lie? In this laxe consistence *that lies like a Net*, *all on heaps in the water*; *I demand*, *In what Knot*, *Loope*, *or Interval thereof*, *does this faculty of free Fancy*, *and active Reason reside*? I believe not a *Doctor in England*, nay, not Dr. *Culpepper* himself, were he alive, nor his men, *Doctor Freeman*, and the rest, can assign me any; and if any will say, in all together; they must say that the whole *brain* is figured into this or that representation, which would cancel *memory*, and take away all capacity of there being any distinct notes and places for the several species of things there presented. But if they will say there is in every part of the *brain* this *power* of *Animadversion* and *Fancy*, they are to remember that the brain is in some measure a *liquid body*, and we must enquire how these loose parts understand one anothers several *Animadversions* and notions; and if they could (which is yet very unconceivable) yet if they could from hence do any thing toward the *immission* and *direction* of the *animal spirits* into this or that part of the body, they must do it by knowing one anothers minds, and by a ioint contention of strength, as when many men at once, the word being given when they weigh Anchor, put their strength together for the moving of that *Massie body*, that the single strength of one could not deal with; but this is to make the several particles of the *brain* so many indivi-

dual perſons; a fitter object for laughter, then the leaſt meaſure of belief.

Beſides, how come theſe many *Animadverſions* to ſeem but one to us, our mind being theſe, as is ſuppoſed? Or why if the figuration of one part of the *brain* be communicated to all the reſt, does not the ſame object ſeem ſituated both behind us, and before us, above, and beneath, on the right hand and on the left; and every way, as the impreſs of the object is reflected againſt all the parts of the *brains*? but there appearing to us but one animadverſion, and one ſight of things, it is a ſufficient Argument that there is but one; or if there be many, that they are not mutually communicated from the parts one to another, and therefore there can be no ſuch joint endeavor towards one deſign; whence it is manifeſt, that the *brains* cannot *immit* or *direct* theſe *animal ſpirits* into what part of the body they pleaſe.

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## CHAP. IV.

*Of Spontaneous Motion; of the External Phænomena; of the nature of the Eſſence of the Soul her ſelf, what it is, and whether it be corporeal, or incorporeal.*

NOW I muſt tell you, that the *brain* hath no *ſenſe*, & therefore cannot impreſs *ſpontaneouſly* any motion on the *animal ſpirits*; it is no ſlight Argument that ſome being diſſected, have been found without *brains*; and this I ſaw, a *Captain in Chriſley, in Arabia*, that was accidentally kill'd by an *Alcade*, and an *Arabian*, the ſtory is pleaſant, but not pertinent to our purpoſe; but this man had nothing but a limpid water in his head inſtead of *brains*; and the *brains* generally are eaſily diſſolvable into a watery conſiſtence, which agrees with what I intimated before. Now I appeal to any free Judge, how likely theſe liquid particles are to approve themſelves of that nature and power, as to be able by erecting and knitting themſelves together for a moment of time, to bear themſelves ſo, as with one joint contention of ſtrength, to cauſe an arbitrarious obligation of the

the *ſpirits* into this or that determinate part of the *body*; but the abſurdity of this I have ſufficiently inſinuated already.

The *Nerves*, I mean the *Marrow* of them, which is of the ſame ſubſtance with the *brain*, have no ſence, as is demonſtrated from a *Catalepſie*, or *Catochus*; but I will not accumulate Arguments in a matter ſo palpable. As for that little ſprunt piece of the *brain* which they call the *Conacion*, that this ſhould be the very ſubſtance, whoſe natural faculty it is to move it ſelf, and by its *motion* and *nods* to determine the courſe of the *ſpirits* into this or that part of the body, ſeems to me no leſs fooliſh and fabulous then the Storie of this entituled *Doctor Freeman*, ſo much commended by ignorantly innocent people: If you heard but the magnificent ſtorie that is told of the little lurking *Muſhrome*, how it does not onely *hear* and *ſee*, but *imagines*, *reaſons*, *commands* the whole *fabrick* of the *body* more dexterouſly then an *Indian Boy* does an *Elephant*: what an *acute Logician*, *ſubtile Geometrician*, *prudent Stateſman*, *skilful Phyſician*, and *profound Philoſopher* he is! and then afterwards by diſſection you diſcover this worker of miracles to be nothing but a poor ſilly *contemptible Knob*, or *Protuberancy*, conſiſting of a thin *Membrane*, containing a little pulpous matter, much of the ſame nature with the reſt of the *Brain*,

*Spectatum admiſsi riſum teneatis amici?*

Would you not ſooner laugh at it, then go about to confute it? and truly I may the better laugh it now, having already confuted it in what I have afore merrily argued concerning the reſt of the *Brain*.

I ſhall therefore make bold to conclude, That the impreſs of *Spontaneous Motion* is neither from the animal *ſpirits*, nor from the *Brain*, *&c.* therefore that thoſe operations that are uſually attributed unto the *ſoul*, are really incompetible to any part of the *body*; and therefore, as in the laſt Chapter I hinted, I ſay, That the ſoul is not a meer *modification* of the *body*, but a ſubſtance diſtinct therefrom.

Now we are to enquire, Whether this *ſubſtance diſtinct* from what we ordinarily call the *body*, be alſo it ſelf a *Corporeal Subſtance*, or whether it be *incorporeal*? If you ſay that it is a corporeal ſubſtance, you can underſtand no other then matter

more subtile and tenuious then the animal spirits themselves, mingled with them, anddispersed through the vessels and porosities of the body; for there can be no penetration of dimensions: But I need no new arguments to confute this fond conceit; for what I said of the *animal spirits* before, is applicable with all ease and fitness to this present case; and let it be sufficient that I advertise you so much, and so be excused from the repeating of the same things over again.

It remains therefore that we conclude, That that which impresses *Spontaneous Motion* upon the body or more immediately upon the *animal spirits*: That which imagines, remembers, and reasons, is an immaterial substance, distinct from the body, which uses the *animal spirits* and the *brain* for *Instruments* in such and such operations. And thus we have found a *spirit* in a proper notion and signification, that hath apparently these faculties in it, it can both understand and move corporeal matter.

And now this prize that we have won will prove for our design in this new Method of Physick and Philosophy of very great consequence; for it is obvious here to observe that the soul of man is as it were ἄγαλμα Θεοῦ a *compendious statue of the Deity*; her substance is a solid *Effigies* of *God*; and therefore as with ease we consider the substance and motion of the vast *Heavens* on a *little Sphere, or Globe*, so we may with like facility contemplate the *nature* of the Almighty in this little Model of *God*, the *soul* of *Man*, enlarging to Infinity what we observe in our selves when we transfer it unto God, as we do imagine these Circles which we view on the *Globe*, to be vastly bigger while we fancy them as described in the *heavens*.

Wherefore we being assured of this, That there is a spiritual substance in our selves, in which both these properties do reside, *viz.* of the understanding, and of moving the *corporeal matter*; let us but enlarge our minds so as to conceive as well as we can of a spiritual substance that is able to move & actuate all matter whatsoever, never so far extended, and after whatway & manner soever it please, and that it hath not onely the knowledge of this or that particular thing, but a distinct and plenary cognizance of all things; and we have indeed a very competent apprehen-

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sion of the nature of the eternal and invisible God, who like the *soul of man*, does not indeed fall under *sence*, but does everywhere operate so, that his person is easily to be gathered from what is discovered by our outward sences.

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## CHAP. V.

*Of Plants; that the meer motion of the matter may do something, yet it will not amount to the production of Plants. That it is no botch in Nature that some Phænomena be the results of Motion, others of substantial forms. That beauty is not a meer fancy, and that the beauty and vertue of Plants is an Argument that they are made for the use of our bodies from an intellectual principle.*

HOW weak is *Man* if you consider his *nature*, what faculties he hath, and in what order he is in respect of the rest of the *creatures*? And indeed, though his body be but weak and disarm'd, yet his inward abilities of *Reason*, and artificial contrivance, is admirable, both for finding out those *secret Medicines* which God prepared for the use of *Man* in the *Bowels of the Earth*, of *Plants* and *Minerals*.

And first of *Vegetables*, where I shall touch onely these four heads, their *form and beauty*, *their seed*, *their signatures*, and their *great use*, as well for *medicines* as *sustenance*; and that we may the better understand the advantage we have in this closer contemplation of the works of nature, we are in the first place to take notice of the condition of the substance, which we call matter, how fluid and slippery, and undeterminate it is of it self; or if it be hard, how unfit it is to be changed into any thing else; and therefore all things rot into a moisture before any thing can be generated of them, as we soften the wax before we set on the seal.

Now therefore, unless we will be foolish, as because the uniform motion of the *Air*, or some more subtil *corporeal Element*, may so equally compress or bear against the parts of a little vaporous *moisture*, as to form it into round drops (as we see in the dew, and other experiments) and therefore because this more

more rude and *general* motion can do something, to conclude that it does all things; We must in all reason confess that there is an eternal *Mind* and *Vertue*, whereof the matter is thus usefully formed and changed.

But meer rude and undirected *motion*, because naturally it will have some kind of results, that therefore it will reach to such as plainly imply a wise contrivance of counsel, is so ridiculous a *Sophism*, as I have already intimated, that it is more fit to impose upon the inconsiderate *souls* of *fool* & *children*, then upon men of Mature Reason, and well exercised in *Philosophy*, or the *grave* and well *practised*, *seraphically illuminated Rosie Crucians*. Admit that *Rain*, and *Snow*, and *Wind*, and *Hail*, and *Ice*, and *Thunder*, and *Lightning*, and a *Star* I mention for example, that may be let in amongst Meteors, by some called *Hellens-star*, and is well known at Sea; I have seen it *melt Copper Vessels* a-board a ship; it cometh of an heap of such vapors as are carryed by violent cross Winds up from the Earth; and such like *Meteors* may be the products of *heat* and *cold*, or of the motion and rest of certain small particles of the matter; yet that the useful and beautiful contrivance of the Branches, Flowers, and Fruits of Plants should be so too, (to say nothing yet of *Minerals*, and the bodies of men) is as ridiculous and supine a collection, as to infer, That because meer heat and cold does soften and harden Wax, and puts it into some shape or other, that therefore this meer heat and cold, or Motion and Rest, without any Art and Direction, made the *Silver Seal* too, and graved upon it so curiously some Coate of Arms, or the shape of some Bird or Beast, as an Eagle, a Lyon, *&c.* nay indeed this inference is more tolerable far then the other, these effects of Art being more easie, and less noble then those other of nature.

Nor is it any deficiency at all in the Works of *Nature*, that some particular *Phænomena* be but the easie results of that general motion communicated unto the matter from *God*; others the effects of more curious contrivance, or of the *Divine Art*, or *Reason*, (for such are the λόγοι σπερματικοὶ, the *Rationes Seminales*) incorporated in the Matter, especially the Matter it self being in some sort vital, else it would not continue the motion that it is put upon, when it is occasionally this or the other way moved;

ved; and besides the Nature of *God* being the most perfect fulness of life that is possibly conceiveable, it is very congruous that this outmost and remotest shadow of himself, be some way, though but obscurely vital: Wherefore things falling off by degrees from the highest perfection, it will be no uneven or unproportionable step, if descending from the top of this utmost Creation, *Man*, in whom there is a more fine conception, or reflexive Reason, which hangs on, as every man hath so much experience as to have seen the *Sun*, and other visible objects by reflexion in the Water and Glasses and this as yet shall be all I will say for this reason; I will give you more then I promised in the Contents, by four propositions concerning the nature of conceptions, and they shall be proved; and also of the main deception of *sence*, that *Colour* and *Image* may be there where the thing seen is not: But because it may be said, That notwithstanding the *Image* in the *Water* be not in the object, but a thing meerly *phantastical*, yet there may be colours really in the thing it self, I will urge further this experience, That divers times men see directly the same object double, as two Candles for one, which may happen from distemper, or otherwise without distemper if a man will; the *Organs* being either in their right temper, or equally distempered, the *colours* and *images* in two such *characters* of the same thing, cannot be inherent therein, because the thing seen cannot be in two places.

One of these *Images* therefore is not inherent in the *Object* but the seeing, the *Organs* of the sight are then in equal temper or distemper, the one of them is no more inherent then the other, and consequently, neither of them both are in the *Objects*, which is the first proposition mentioned in the precedent number.

Secondly, that the Image of any thing by reflexion in a glass, or water, or the like, is not any thing in, or behind the glass, or in, or under the Water, every man may grant to himself; which is the second proposition of *Des Cartes*. For thirdly, We are to consider, first, That every great agitation or concussion of the brain (as it happeneth from a stroke, especially if the stroke be upon the eye) whereby the Optick Nerve suffereth any great violence, there *appeareth* before the *Eyes* a certain

*light*,

*light*, which light is nothing without, but an apparition onely; all that is real being the concussion or motion of the parts of the Nerve; from which experience we may conclude, That apparition of light is really nothing but motion within. If therefore from Lucid bodies there can be derived motion, so as to affect the Optick Nerve in such manner as is proper thereunto, there will follow an Image of light some-where in that line by which the motion was last derived to the eye, that is to say, In the object, if we look directly on it, and in the Glass or Water, when we look upon it in the line of reflexion, which in effect is the third proposition, namely, That image and colour is but an apparition to us of that motion, agitation, or alteration, which the object worketh in the brain or spirits, or some internal substance in the head.

But that from all lucid, shining, and illuminate bodies, there is a motion produced to the eye, and thorow the eye, to the *Optick Nerve* and so into the *Brain*, by which the apparition of light or colour is effected, is not hard to prove. And first, it is evident that the Fire, the onely lucid body here upon Earth, worketh by motion equally every way, insomuch as the motion thereof stopped or incloſed, it is presently extinguished, and no more fire. And further, That that motion whereby the fire worketh, is dilation and contraction of it self alternately, commonly called Scintillation, or glowing, is manifest also by experience; from such motion in the fire must needs arise a rejection, or casting from it self off that part of the medium which is contiguous to it, whereby that part also rejecteth the next, and so successively one part beateth back another to the very eye, and in the same manner the exteriour part of the eye presseth the interiour, (the Laws of refraction still observed.) Now the interior coat of the eye is nothing else but a piece of the Optick Nerve, and therefore the motion is still continued thereby into the *Brain*, and by resistance or re-action of the *Brain*, is also a rebound into the Optick Nerve again, which we not conceiving as motion or rebound from within, do think it is without, and call it Light, as hath been already shewed by the experience of a stroake: We have no reason to doubt that the Fountain of Light, the Sun, worketh by any other ways then the *Fire*, at least

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in this matter; and thus all vision hath its original from such motion as is here described; for where there is no light, there is no sight; and therefore colour must be the same thing with light, as being the effect of the lucid bodies, their difference being onely this, That when the light cometh directly from the Fountain to the eye, or indirectly by reflexion from clean and polite bodies, and such as have not any polite bodies, and such as have not any particular motion internal to alter it, we call it light; but when it cometh to the eye by reflexion from uneven, rough, and course bodies, or such as are affected with internal motion of their own that may alter it, then we call it *Colour*; colour and light differing onely in this, that the one is pure, and the other perturbed light; by that which hath been said, not onely the truth of the third proposition, but also the whole manner of producing light and colour, is apparent.

As colour is not inherent in the object, but an effect thereof upon us, caused by such motion in the object as hath been described; so neither is sound in the thing we hear, but in our selves; one manifest sign thereof, is, That as man may see, so also he may hear double & trebble by multiplication of Ecchoes, which Ecchoes are sounds as well as the Original; and not being in one and the same place, cannot be inherent in the body that maketh them; nothing can make any thing which is not in it self; the Clapper of a Bell hath no sound in it, but motion, and maketh motion in the internal parts of the Bell; so the Bell hath motion and not sound, that imparteth motion to the air; and the aire hath motion, but not sound; the air imparteth motion by the ear and nerve unto the *Brain*; and the Brain hath motion, but not sound; from the Brain it reboundeth back into the Nerves outward, and thence it becommeth an Apparition without, which we call sound: And to proceed to the rest of the senses, it is apparent enough, that the smell and taste of the same thing are not the same to every man, and therefore are not in the thing smelt or tasted, but in the men; so likewise the heat we feel from the fire is manifestly in us, and is quite different from the heat which is in the fire; for our heat is pleasure or pain, according as it is great or moderate; but in the cool there is no such thing: By this the last is proved, *viz.* that as in vision,

so also in Conceptions that arise from other senses, the subject of their inherence is not in the object, but in the Sentinent; And from hence also it followeth that whatsoever accidents or qualities our sences make us think there be in the world, they be not there, but are seeming and apparitions only; the things that really are in the world without us, are those motions by which these seemings are caused; and this is the great deception of sence, which also is to be by sence corrected: for as sence telleth me when I see directly, that the colour seemeth to be in the object; so also sence telleth me when I see by reflection, that colour is in the object. But now I am out of the way from the outward Creation of Man, in whom there is a principle of more fine and reflexive reason, which hangs on, though not in that manner, in the more perfect kinde of Brutes, as sence also (loth to be curbed with too narrow compass) layes hold upon some kinde of plants, as in those sundry sorts of *Zoophyta*, but in the rest there are no further footsteps discovered of an animadversive forme abiding in them; yet there be the effects of an inadvertent forme (λόγῳ ἐνυλῳ) of materiated or incorporated Art or seminal Reason; I say it is no uneven jot to pass from the more faint and obscure example of Spermatical life, to the more Considerable effects of general Motion in *Mineralls*, *Metalls*, nor yet to say any thing of the Medicines extracted, mortified, fixt, dissolv'd and incorporated with their proper Veagles, because we have intended it our last business to return to Mineralls, Mettals, and sundry Meteors; whose easie and rude shapes have no need of any particular principle of life, or Spermatical form distinct from the rest, or motion of the particles of the matter.

But there is that curiosity of form and beauty in the more noble kinde of Plants, bearing such a sutableness and harmony with the more refined sence and sagacity of the soul of Man, that he cannot choose (his intellectual touch being so sweetly gratified by what it deprehends in such like objects,) but acknowledge that some hidden cause much a-kin to his own nature that is intellectual, is the contriver and perfecter of these so pleasant spectacles in the world.

Nor is it at all to the purpose to object that this business of

*Beauty*

*Beauty* and comelineſs of proportion is but a conceit, becauſe ſome men acknowledge no ſuch thing, and all things are alike handſome to them, who yet notwithſtanding have the uſe of their eyes as well as other folks; for I ſay, this rather makes for what we aim at, that *Pulchritude* is conveyed indeed by the outward ſences unto the ſoul, but a more intellectual faculty is that which reliſhes it; as an *Aſtrologicall*, or better, a *Geometricall Scheam* is let in by the eyes, but the *Demonſtration* is diſcern'd by *Reaſon*: And therefore it is more rational to affirm, that ſome intellectual principle was the Author of this *Pulchritude* of things, then that they ſhould be thus faſhion'd without the help of that principle: And to ſay there is no ſuch thing as *Pulchritude*, and ſome ſay, there is no *way to felicity*; The firſt, I anſwer, is becauſe ſome mens ſouls are ſo dull and ſtupid. And the ſecond is that they never knew *The way to bliſs*, The firſt cannot reliſh all objects alike in that reſpect; The ſecond knows not *Happineſs*, nor the *way to long life*, nor the *means to Health*, nor how to *return from Age to Youth*, *&c.* which is as abſurd and groundleſs as to conclude there is no ſuch thing as *Reaſon* and *Demonſtration*, becauſe a natural fool cannot reach unto it. But that there is ſuch a thing as *The way to Bliſs*, *Long life*, and a certain way to *Health*, not as yet known in *England*, I will demonſtrate in a Treatiſe by it ſelf; *The way to Health* I ſhall ſhew you anon in this book, the reſt in another Part, as I promiſed you.

Now that there is ſuch a thing as Beauty, and that it is acknowledged by the whole generations of men, to be in Trees, flowers and fruits, and the adorning of buildings in all Ages, is an example, and undenyable teſtimony; for what is more and ordinary with them then taking in flowers and fruitage for the garniſhing of their work? Beſides I appeal to any man that is not ſunk into ſo forlorne a pitch of Degeneracy; that he is as ſtupid to theſe things as the baſeſt of Beaſts, whether for example, a rightly cut *Tetraedrum*, *cube* or *Icoſaedrum*, have no more pulchritude in them, then any rude *broken ſtone* lying in the field or high-wayes; Or to name other ſolid Figures, which though they be not regular properly ſo called, yet have a ſetled Idea, & Nature, as a *Cone*, *Sphere*, or *Cylinder*: whether the ſight of theſe

do not gratifie the mindes of men more, and pretend to more elegancy of ſhape, then thoſe rude cuttings or chippings of *free-ſtone* that fall from the Maſons hands, and ſerve for nothing but to fill up the middle of the wall, and ſo to be hid from the eyes of Man for their uglineſs: And it is obſervable, That if Nature ſhape any thing neer this *Geometrical* accuracy, that we take notice of it with much content and pleaſure, as if it be but exactly round, as there be abundance of ſuch ſtones upon *Meſque*, a hill in *Arabia*, I have ſeen them there, or ordinarily Quinquangular, or have the ſides but parallels, though the Angles be unequal, as is ſeen in ſome little ſtones, and in a kinde of Alablaſter found here in *England*, and other pretty ſtones found upon *Bulverton-hill* neer *Sidmouth* in *Devonſhire*; and neer *Stratford* upon *Avon*, and in *Tyms Grove* at *Colton* in *Warwickeſhire*, are found ſuch ſtones that grow naturally carved with various works, ſome with Roſes, others with Lyons, Eagles, and all manner of delightfull works; Theſe ſtones I ſay, gratifie our ſight, as having a nearer cognation with the ſoul of man that is rational and intellectual, and therefore is well pleaſed when it meets with any outward object that fits and agrees with thoſe congenite Ideas her own nature is furniſhed with: For *Symmetry*, *Equality*, and *Correſpondency* of parts, is the diſcernment of Reaſon, not the object of Sence, as I have in another place proved.

Now therefore it being evident, that there is ſuch a thing as *Beauty*, *Symmetry*, and *Comelineſs* of proportion, (to ſay nothing of the delightful mixture of colours, and that this is the proper object of the Underſtanding and Reaſon; for theſe things be not taken notice of by the Beaſts) I think I may ſafely inferre, that whatſoever is the firſt and principal cauſe of changing the fluid and undeterminated Matter into ſhapes ſo comely and ſymmetrical, as we ſee in flowers and trees, is an underſtanding Principle, and knowes both the nature of man, and of thoſe objects he offers to his ſight in this outward and viſible world, and would have man ſearch and finde out thoſe ſecrets by the which he might keep his body in health many hundreds of years, and at laſt find *the way to Bliſs*; for theſe things cannot come by chance, or by a Multitudinous attempt of the parts of the matter

upon

upon themselves, for then it were likely that the species of things though some might hit right, yet most would be maimed and ridiculous; but now there is not any ineptitude in any thing which is a sign that the fluidnesse of the matter is guided and determined by the overpowering counsel of an eternall mind.

If it were not needlesse, I might instance in sundry kinds of flowers herbs and trees; but these objects being so obvious, and every mans fancy being brauched with the remembrance of *Roses*, *Marigolds*, *Gelliflowers*, *Pionies*, *Tulips*, *Pansies*, *Primroses*, the leaves and clusters of the Vine &c. Of all which you must confess that there is in them beauty and symetry, and use in Physick, and gratefull proportion; I hold it superfluity to weary you with any longer induction, but shall pass on to those considerations behind, of their seed, signaure and usefullness, and shall pass through them very briefly, and then I shall come to minerall Medicines, these observables being very necessary first to be known by way of an Introduction, and as ordinary and easily Intelligible.

CHAP-

## CHAP. VI.

### *Of the Seeds and Signatures of Plants, and wherefore* GOD *made them.*

EVery plant hath its seed; Rosie Crucians therefore say there are secret Mysteries lye hidden in them, which should be our delight to find out; for Divine Providence made all good for the use of man: And this being no necessary result of the motion of the matter, as the whole contrivance of the plant indeed is not; and it being of great consequence that they have Seed for the continuance of propagation of their whole Species, and for the gratifying of mans Art also, industry and necessitie, (for much of Husbandry and Gardening lies in this) it cannot but be the Act of *Counsel* to furnish the several kinds of Plants with their Seeds, especially the Earth being of such a nature that though at first for a while it might bring forth all manner of *Plants*, (as some will have it also to have brought forth all kinds of *Animals*) yet at last it would grow so sluggish, that without the advantage of those small compendious principles of generation, the Grain of Seed would yeild no such births, no more then a Pump grown dry will yeild any Water, unless you pour a little Water into it first, and then for so many Basons full, you may fetch up as many Tankards full.

Nor is it material to object that stinking Weeds, and *poysonous Plants* bear *Seed* too, as well as the most pleasant and useful; for even those stinking *Weeds*, and *poysonous Plants* have their use in *Rosie Crucian Physick*, as you shall know hereafter; besides our common Physick-Mongers often use them as their Fancy guides them, grounded upon no other reason then woful and deadly experience; sometimes the industry of man is exercised by them to weed them out where they are hurtful, which reasons if they seeme sleight, let us but consider, that if humane industry had nothing to conflict and struggle with, the fire of mans spirit would be half extinguished in the flesh, and then we shall acknowledge that that which I have alledged is not so contemptible nor invalid.

But secondly; Who knows but it is so with poysonous *Plants*, as vulgarly is fancyed concerning Toads, and other poysonous Serpents,

Serpents that lick the Venom from off the Earth? So poysonous Plants may well draw to them all the Maligne Juice and nourishment, that the other may be more pure and defæcate, as there are Receptieles in the body of man, and Emunctories to drain them of superfluous Choler and Melancholy, *&c.*

Lastly, It is very well known by them that know any thing in Nature and Physick, That those Herbs that the rude and ignorant would call *Weeds*, are the materials of very *soveraign Medicines*, that *Aconitum Hyemale*, or *Winter Wolfs bain*, that otherwise is rank poyson, is reported to prevail mightily against the biting of Vipers, Scorpions, and mad dogs, which Sir *Christopher Heydon* assenteth unto, and that that plant that bears death in the very Name of it, *Solanum Lethiferum*, prevents death by procuring sleep, if it be ayplyed in a Fever; nor are those things to be deemed unprofitable, say the *Rosie Crucians*, whose use our heavy ignorance will not let us understand, but they will teach us as followeth.

We come now to the signatures of plants, which indeed respects us more properly and adæquately then the other, and is a Key (as *Rosie Crucians* say) to enter man into the knowledge and use of the Treasures of nature; I demand therefore, Whether it be not a very easie and Genuine inference from the observing that several herbs are marked with some mark or sign that intimates their vertue, what they are good for; and there being such a creature as man in the World that can read & understand these signs and characters, hence to collect that the Author both of man and them, knew the nature of them both; and besides divine providence would onely initiate and enter mankind in the useful knowledge of her Treasures by the Seraphical illuminated Rosie Crucians, leaving the rest to employ the vulgar that they might not be idle; for the Theater of the World is an exercise of mans wit, and therefore all things are in some measure obscure and intricate, that the fedulity of that divine spark, the soul of man, may have matter of conquest and triumph, when he hath done bravely by a superadvenient assistance of God.

But that there be some plants that bear a very evident signature of their nature and use, for example, *Capillus veneris*, *Politrichon*, or *Maiden-hair*, the Lye in which it is sodden or infus'd,

is

is good to wash the head, and make the *hair grow* in those places that are *bare*; the *decoction of Quinces*, which are a downey and hairy Fruit, is accounted good for the *fetching again hair* that hath been fallen by the *French Pox*; the Leaf of *Balm and Alleluia*, or *Wood-Sorrel*, as also the *roots of Anthora*, represent the heart in figure, and are *Cordiacal*.

*Walnuts* beare the whole *signature* of the *head*; the outward green *Cortex* answers to the *Pericranium*, and a Salt made of it is singular good for Wounds in that part, as the *Kernel* is good for the *Brains*, which it resembles.

*Umbelicus Veneris* is powerful to provoke *lust*, as Doctor *Culpepper* affirms; as also your several sorts of *Satyrions*, which have the evident resemblance of the genetal parts upon them; *Aron* especially, and all your *Orchisses*, that they have given Names unto, from some beast or other, as *Cynosorchis*, *Orchis Miodes*, *Tragorchis*, *&c.* the last whereof notoriorious for its Goatish smell, and Tufts not unlike the Beard of that Lecherous Animal, is of all the rest the most powerful incentive to lust.

The Leaves of *Hypericon* are very thick pricked, or pointed with little holes, and it is a singular good Wound-herb, as useful also for de-obstructing the pores of the body.

*Scorpioides*, *Echium*, or *Scorpions grasse*, is like the crooked Tayle of a *Scorpion*; and *Ophioglossum*, or *Adders Tongue*, hath a very plain and perfect resemblance of the Tongue of a Serpent; as also *Ophioscorodon* of the intire head and upper parts of the body; and these are all held very good against poyson, and the biting of Serpents; and generally all such plants as are speckled with spots like the Skins of Vipers, or other venemous creatures, are known to be good against the stings or bitings of them, and are powerful objects against poyson.

Thus did divine providence by natural *Hieroglyphicks*, read short *Lectures* to the rude wit of vulgar man, others of the *Seraphically illuminated Fraternity*, being entred, and sufficiently experienced of these, found out the rest, it being very reasonable that other herbs that had not such signatures, might be very good for Medicinal uses, as well as they that had.

*Rosie Crucians* have quickned and actuated their Phlegmatick natures to more frequent and effectual *venery*; for their *long lives*,

*lives, health,* & *youthfulness*, shews they were not very fiery, to say nothing of their *happinesse, riches, wisdom and vertue*, because I have in my Treatise of *The way to blisse*, spoken of it largely.

## CHAP. VII.

### *Of the usefulnesse of* Plants, *and of the Works of God.*

YOu shal now briefly take notice of the usefulnes & profitablenes of plants both for Physick and Food, and then pass on to the consideration of the inspired *Rosie Crucians*, what their Medicines are: As for the common uses of Plants, *Herbals* teach you something; but I refer you to the *singular Medicines of Rosie Crucians* in my Book of *The way to blis* for the preservation of your health, Animals know as much by instinct and nature; and that which is most observable here, is this, That brute Beasts know as much as many Physicians do that are taught by Herbals onely; and these deny the power of God in the Works of Nature, and the power of Nature in the skill of man, that it should be impossible to make *Trees bear fruit in December, and Apple-trees to grow to blossom, and bear Apples contrary to kind in March.*

Beasts have knowledge in the vertue of Plants as well as men; for the Toad being overcharged with the poyson of the Spider, (as is well known) hath recourse to the Plantane-Leaf. The Weasel when she is to encounter the Serpent, arms her self with eating of Rue. The Dog when he is sick at the stomack, knows his cure, falls to his grass, vomits, and is well. The Swallows make use of *Celandine*, the Lennet of *Euphragia* for the repairing of their sight. And the Ass when he is oppressed with melancholy, eats of the Herb *Asplenium*, or *Miltwast* & so eases himself of the swelling of the spleen. The Raven makes use of *Cinquefoyle* for the prolongation of his life to somtimes six or sevenhundred years; and therefore I think it is that the *Rosie Crucians* prescribe the oyle of *Ravens*, *Swallows*, and *Harts* for the use of man to annoint himself, to continue his flesh and well-complexioned body from wrinkles and lameness; and *Dictamnum Cretense* is much used, as I told you in my *Wise mans Crown*; *Cretian Dittany* cures Wounds of what nature soever.

Which thing I conceive no obscure indigation of providence; for they doing that by instinct and Nature, which men who have free Reason cannot but acknowledge to be very pertinent and fitting, nay such that the skilfullest Physician will approve and allow; and these creatures having no such reason and skill themselves as to turn Physicians, it must needs be concluded by vertue of that principle that contrived them, and made them of that Nature they are, enabled them also to do these things.

Let us now consider the Fruits of the Trees, where I think it will appear very manifestly, That there was one *worker of Miracles, and inspirer of Rosie Crucians*; I might now reach out to Exortick Plants, such as the *Cinamon-Tree*, the *Balsome-Tree*, and the Tree that bears the Nutmeg, invelopped the Mace; as also the famous Indian Nut-Tree, which at once (as the Rosie Crucians say) affords almost all the necessaries of life; for if they cut but the Twigs at Evening, there is a plentiful and pleasant Juice comes out, which they receive into Bottles, and drink instead of Wine, and out of which they extract such an Aquæ Vitæ as is very soveraign against all manner of sicknesses, the branches and boughs they make their Houses of, and the body of the tree being very spongy within, though hard without, they easily contrive into the frame and use of their *Canoes*, or *boats*. the Kernel of the Nut serves them for bread and meat, and the Shells for Cups to drink in; and indeed they are not meer empty Cups, for there is found a delicious cooling milk in them; besides there is a kind of hemp that incloses the Nut, of which they make Ropes and Cables, and of the finest of it, Sayles for their ships; and the Leaves are so hard and sharp pointed, that they easily make Needles or Bodkins of them for stitching their Sayles, and for other necessary purposes; and that Providence may shew her self benigne as well as wise, this so notable a Plant is not restrain'd to one coast of the World as the East-Indies, but is found in *Affrica*, *Arabia*, and in all the Islands of the West-Indies, as *Hispaniola*, *Cuba*, where our men are victorers; and several other places of the new-found World.

But I thought fit to insist upon these things by way of introduction, but to contain my self within the compass of such objects

objects as are necessary for our knowledge, and familiarly and ordinarily before our eyes, that we may the better (these things understood) take occasion from thence to demonstrate the Rosie Crucian way to health, and their ordinary Medicines which to us are not as yet known.

## CHAP. IX.

*The* Rosie Crucian *way how to get health; The causes why we eat food; Of the first nature of the World; A measure of raw and temperate meat, and the cause of the fiery, and scummy Gall and needless muddy bowels the melt; nature careless of making the reins of Urine drawers, drinkless animals have none at all; how to clense your self from these idle Bowels and avoid all diseases.*

DO you not consider the weakness of man, what faculties he hath, and in what order he is in respect of the rest of the creatures; *Rosie Crucians* observe though his body be weake and disarmed, yet his inward abiilties of reason, and artificiall contrivance is admirable; he is much given to search out the *Medicinall virtues* of *Plants*, *Wights*, and *Mineralls*, and hath found out those that were of so present and great consequence as to be Antidotes against poyson that would so quickly have dispatched mankind; it were good for us to demonstrate the *Rosie Crucian Medicines*, now our *land is afflicted with a sickness called the new disease, of which all sorts dye*, without remedy, for none as yet have prescribed a *Medicine*, *for young men* that desire to live, and for old men that wish for health, without which no life is sweet and savory, then let us bend our selves to cure our brethren first, and endeavour to shew the means (besides the commmon Collegian Doctors drenches, or *Culpepers* way, how every man may get and keep his health, that is something strange but a vowed truth; the consent & equall (I mean agreeable to kind) temper & dulling our four first beginnings, the staff of our bodies, for if this knot be

broken, & they loose towards their former liberty, they wax proud and strong, and fight, for their nature is together by the ears, and put us to pain, and lets the rule of nature, and this they call the disease.

Then to handle one at once as our manner is, and will keep our custom still, to keep our health and body in temper, seems no such matter to me as the world would make it, even plainly impossible, when I know all the wayes and entries to let in diseases and distempers of the body, may by small heed be *stoped* and *fenced*.

Wee must needs draw breath and eat meat; for the cause I shall speake of it in its place; and as this is not all clear and agreeable, so *nature* hath her leavings; and again *labour* and *rest* are *needful*, and perhaps we cannot chuse but be moved in mind with joy, greife, fear, hope, and such like passions, though the *Stoicks* deny necessity, saith *Des Cartes*.

By so many wayes and gates diseases may enter, if they be not well watced and looked unto, which may be done in reason, and hath been done often, as they assure us that have lived long without all disease and sicknesses, as *John Harding* relates of a Minister called *John Macklaine* to have continued for these fourscore years last past together in health, & after his hair, teeth, eys & flesh renued, & became yong again, & such like stories are to be found enough if we might stay to seek them; some are contented for all but air and meat, but these say they have often seeds of diseases lye hid in them unable to be foreseen or prevented, as we find those meats that make the finest shew, (as Wine and Sugar) and such enticeing baites, to have hid in them most hateful diseases and dregs in the bottom; so the air when it seems the best and highest, yet is sometimes infected and poysoned with venemous breath sent out and thrust into it either from below or from the stars of Heaven, and as the cause is hidden and unknown to us; so the hurt impossible to be avoyed and prevented.

If I list to let my speech run at large, especialy in other mens grounds, I could finde that that Division is false, first, (to come to meat anon) and then if it were

true

true, yet the cause of that infection not unable to be foreseen and warded; but I am so sorry for the fault above, that I can the better take heed hereafter; yet methinks it is a grief to hear the harmless and glorious divine things above, so defaced with slander, and no man makes answer for them.

Gentle Reader, be pleased to stay a little; If the *Stars* have no light, and so no power but from the *Sun*, that most wholsome and prosperous creature, then they hurt him most wrongfully, and reprove themselves very rightly. And again, if they be but a piece of the finer part, and first nature, as it were, of the World, as I have shewed in my Book of the *The Wise Mans Crown*, then they be the wholsomest things in the World; so far be they from poysoned slander: And so let their Lights be never so grosly mingled in their meetings, and thereby that state of the Weather changed suddenly, and from thence our bodie's troubled and turned into Diseases, because they were not prepared and made ready for it, yet the things are good and prosperous; and by knowledge of Astrology, or influences of the Planets, and races of the stars, we may prepare our selves, and prevent all, if we cannot have that happiness to converse with our *Guardian Genius*. Now for lower reflexion, it is not worth the answering when there is so much waste ground in the World; then let us pass over to that other *Breach*; may we not shun the leaving baits in our Dyet, and take such meat as is most temperate and near our Nature, and then dress the same after the most kindly and wholsome manner, seasoning it well with labour, mirth and sleep?

And to be plain, I have shewed in another Treatise of mine, entituled, *The way to blisse*, so much noted by our Writers, what a jewel of health it were to use all raw & temperate meat, or because we be wise & vertuous, and this Dyet would perhaps change our Nature of fire, but like *Philosophers*, a quite contrary way; taking the best, whenas none is lost, and leaving the worst, which is that we now take, a Way I say, to strip of all grosness and foulness of bodies, the only hurt of themselves, and is the Food of all Diseases.

I will tell you another way which you will think strange, but you shall find it true; if the meat be temperate, as I bid you chuse

chuse it, there is no hurt can come thereby, (if you keep measure in your selves) save from your leavings; these in so clear a Dyet first will be very few; but if you would be ruled by my *Counsel which Nature taught me*, those few should never hurt you.

Of all the Leavings in the body, there are three which the liver maketh most troublesome unto us, (for the rest are easily dispatched) a light and easie, or rather a *fiery* (as some call) *Choller*; a cold and heavy mud, called *Melancholly*; and the third is *Urine*, which I wil treat of in the next Chapter, but those two the worser; and this fault is not in themselves, but all by reason of the needless and hurtful bowels in our bodies, (as the Seedsman useth to sow good and bad together) which being of the same kind and quality with those humors, do draw and pul them stil unto them (as all other parts and things do) for their Food and nourishment; and so by the narrow passages to and fro, their greedines in pulling and holding, and a hundred such means, subject to great mischances, have brought in as many mischiefs, whereas Nature the great expeller of her unlike, and Enemies, if she had free choice and liberty, would otherwise with ease, and without hurt, expel those Leavings, especially so small a number of the better sort in so clean a Dyet; nay, set the malice of those parts, (those parts are *Melt-Gall*, and *Reins*) if there be not sufficient store of other foul meat at hand, like a poysoned or a purging Medicine, they use to draw good Juices, and to make Food of them; what is not manifested in this chapter, shall methodically be demonstrated in the ensuing, for I intend to be serious in this part of my Book, and will shew you what Nature taught me.

## CHAP. X.

*Rosie Crucian Medicines made plain by examples, and those are above controlement; That the wet Sun-beams declare some fine end for rain fatness to nourish mankind. How to live twenty yeers without Food, as many creatures do. Use and Custom a second Nature: The Bird called Manuda Diaca, and the singing Dog, and Camelian that never eat food. An experienced Medicine, and how to apply it; Paracelse, and the Rosie Crucian new Art of Healing.*

OF *Aristotle* it is reported, That he is the witty Spye of Nature, and as if he had been made in this matter, he shews the need and use of the greater Entralls and Bowels of *Wights*, and saith very truly and wisely, The Heart and Liver as the spring of Life and Food, to be needful for all *VVights*, adding to the hotter one, the *Brain* to *cool*, and the *Lights* to clense the *Heat*, staying there as if he thought the other three unprofitable; nay for one of them in the same Book, (I say) telling the stories of the Hart and Camel, and giving the reason why they be both so swift, healthful, long-liv'd and other good properties above the rest enfeoffed, vouched in plain tearms, the want of the fiery and scummy Gall, as a great Enemy to them, for the Melt that muddy Bowel, that it may be left out as needless in the bodies of the better creatures. The Meadows near *Cortinæ* and *Muggadore* declare when by a strange and hidden vertue they bereave the Beasts thereof that graze upon them of it; the Herb is called *Asplenium*; as I told you in the preceding Chapters, nay, that the Milt is not onely idle, but hurtful, which all experience, even in our selves hath taught it.

The *Turks* light Footmen, (I say, which I know not by what example unless it were the want of the same in the Camel, making the Beast able to travel an hundred miles a day, and so without drink fifteen dayes together) being in their childhood purged of their Milt, prove thereby the most light, swift, sound and lasting Footmen in the World.

As

As for the veins of Urine-drawers, as drinkleſs creatures have none at all, ſo ſome men have but one of them, as if nature paſſed not to make any at all; if we could forbear our drink (as theſe Beaſts do by kinde, and ſome men by cuſtom) we might the better ſpare them, and avoid many miſchiefs in our bodies.

Therefore the odd man, *Paracelſus*, I know not by what light, if not of the *Roſie Croſs*, (caſt in I think from ſeraphical illumination) not onely ſees theſe faults, but alſo finds wayes to amend them, and to cut the miſchiefs off all theſe three noyſome parts, not with any yeilding Craft, but with Roſie Crucian divine kind of Healing, with *Aurum protabile, &c.* ſo that to avoid all diſeaſes that ſpring of the Leavings, take of *Aurum potabile*, one ounce; one pound of the Oyle of Ravens; two pound of *Miltwaſt*, or *Aſplenium*; a handful of *Cinkefoyle*, of *Dictamnum Cretenſe*, *Ophioglosſum* and *Scorpioides*, *Echium*, of each a like quantity, and obſerve the Aſcendent, and his Lord; and the Moon, and Lord of the ſixt, at your diſcretion, and take the quantity of a Walnut every night and morning, and anoynt the face & hands, & (if you wil) the reſt of the body: Roſie Crucians have other healing and yeilding Medicines, you ſhall know them in their places; this is ſuch an experienced Medicine, that you know where to find it; I need not ſhew you to put out the ſway and power of theſe idle bowels, or perhaps it ſhould not need, and in a ſtock that eaſeth our clean Dyet Nature her ſelf as ſhe doth in thoſe Meadows by other creatures, would alſo quite raze and diſpatch them within a few generations.

But

But I will go further, Hear a *Rosie Crucian* new and unheard of opinion, and yet let not your judgement run, before you see good reason; *What if we could fast for ever, and live without all food?* might not all hurt and danger of meat be then forestalled? if other *Creatures*, whose life hangeth upon the same hold, by the sufferance, nay by the commandement *of God* and *Nature*, do last for ever, there is no *Reason* but the same *common Nature* will at last suffer it in us; Let us see. And to step over the *Camelion*, because it is a *Cold* and *bloodless Creature*; what say we to a *Bird*, which is an hot and perfect one? *a bird* in the *Molucco Islands*, *Manuda Diaca* by name, that hath no feet at all, no more then an ordinary fish, as Mr. *Moore* saith, and I have seen her; the bigness of her body and bill, as likewise the form of them, is much what of a *Swallows*, but the spreading out of her *wings* and *Tail* has no less compass then an *Eagles*; she *lives* and breeds in the *Aire*, born up by the force of *wind* with more ease then *Archytas* his *Dove*, and comes not near the *earth* but for her *Burial*; for the largeness and lightness of her wings and tail sustain her without Lassitude, and the laying of her *Egges* and brooding of her young is upon the back of the *Male*, which is made hollow, as also the breast of the *Female*, for the more easie incubation, taking no other food, as alas how should she? then there is found: but whether she lives meerly of the dew of *Heaven*, or of flies and such like insects, I leave to others to dispute.

Nay, have you not heard of the *Little Dog* in the *West Indies*, which singeth so sweetly all the night long, neither night nor day eating any thing? But there be examples in our kind as well, then it is certain above controlment: Sir *Christopher Heydon* saith there is a *Mouthless and so a meatless people or kind of men* about the head of *Ganges*, which liveth by the breath of their *Nostrils*, except when they take a far journey, they mend their *Diet* with the smell of *flowers*: and lest you may think I lean upon bare Authorities without the stay of reason, all the matter rests upon this reason I told you before, that our life lay in the hand (beside a little exercise) of two like meats, one for the *Soul* and *Natural Heat* which is within us, and the finest and first moisture in our body, the other is without any meat, of the same Temper with our body as near as may be, to uphold the frame and building of

the same which *I* said to be a fine *Aiery and Fiery flame.*

And we are now grown so out of order, and so much estranged from our *Etherial* first *Moisture* and the life of *God*, that we creep downward towards the *Earth* through diseases, before we can reach the *Life of the Vehicle*; within sixscore years we dye, and are hidden from the sensible approch of renewing life.

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## CHAP. XI.

*Of Nature and her medicines experienced by Rosie Crucians, and of the occult virtue of Mysteries; of the healing and consuming medicines and of their use; of the Gout, Leprosie, Dropsie and Falling Sickness, &c.*

NOW the *Aire* it self, especially when it is ever more as the *wet Sunbeams* declare, so sprinkled with some *Fine forraign fatness*, may seem sufficient food to nourish the finer part of our *Frame*, wherein the temper of *mankind*, and his *life* (touching that point) standeth, which is as much as any meat can do to *life*, (for it is not fed by common food, as I said above) though not enough for strength, because the grosser, sounder, and tougher parts wherein the strength lyeth, shall want food in this *Dyet*, and fail no doubt greatly, *yet life shall last still*, as long as *Aire* and *first moisture* holds, in my opinion: or if we think that so spare a Diet, we may mend it (as the *mouthless people do*) with smell of *Flowers*: or rather, as we know *Nature* is able to draw *Aire* and other food which she desireth through the skin into all places of the body; so if she had meat applyed to the stomach, she would no doubt satisfie herself that way most finely, without the heap of hurts let in at the broad and common gates, as we see by example for *Drink*, that all the while we sit in *Water* we shall never thirst: And for meat, I have heard *Rosie Crucians* say, by applying of *wine* in this sort they fasted without all hunger for two years together.

And in like manner I have experienced this, and fasted two dayes when I first studied the nature of the *Guardian Genii*: But if that would not serve the turn, and we must needs receive in meat.

meat at the common gate, yet we may let it pass no further then the gate, and make the stomach in the mouth, which is the use of some *Rosie Crucians* when they are *Seraphically illuminated*; and to provide enough for life and strength, and a great deal better for our health, then we do, because the clearer part alone should be received, And moreover *I* say, for the clear dispatch of that our ordinary trouble and anoyance which your reverence will not suffer me to name, although *I* might among *Physicians*, but they know my meaning: But it shall not need to steal shifts and holds if you will believe the *Rosie Crucians*, that we may easily fast all our life (though it be *three hundred years together*) without all kind of meat, and so cut off all doubts and dangers of diseases thereof springing; and for my own part, I know some that have fasted and lived in the *holy orders of the Fraternity* without all food *ten years* space together. What need we say more? if you be both so hard of belief, and dull of sight, and reports of good Authors, nor my own experience will sink into you, nor yet can you see the light of reason shining before yo', take here a few of ordinary matters in the *life* and use of men, and weigh one with another; is it not as common in use, and indeed needful, to spit, and avoid another nameless leaving? and to *Drink*, but to sleep especially? If some of these, nay all may be spared, why not our meat also? let us see a little, and by example, because Reason is both too long and too open to cavil.

To leave drink, which many have all their lives left; *Elizabeth Drewe, a Devonshire Gentlewoman, is reported never to have spat, nor the whole Indian Nation.* Sr. *John Heydon* saith, *he knew one that kept the nameless matter forty daies together.* And although this answereth not the question, yet it sheweth the truth of the former *Holy Story*, for if in so foul and gross a thing as dyet is, he could so long want it, why not these men for ever, in so clear and fine adiet, almost empty and void of all leavings? For the grosser sort, which make up this foul and shameful one we left before, as you heard, and the finer in the passage from the *Stomach* through the former Gates were drawn all away to the *Liver*, as the like is ever in us and voided otherwaies. To close up all, I was at Sea with one that slept not one wink for these three years last past, and Mr. *John Knotsford* is a Witness to this truth, and Capt. *Windsor*.

And thus we see these strange things fall out in proof, but how I cannot stand to shew: First, nature suffers them, then use and custome, another Nature, brings them in, yet we may well beleeve the like in this matter of meat we have in hand; For as the *Bear* (according to the guise of many Beasts that lurk in Winter) fasteth fourty daies, so *Eugenius Theodidactus*, the reported *Rosie-Crucian* tells of a *Scottish young man, David Zeamons*, that waited on him, that by use brought himself to fast three daies together, which by use might have been three hundred as well, if he had ordered himself thereafter by slow and creeping custome, as Captain *Copeland* calls it, and by such means as *I* set down before.

So we see, I say, great wordly wonders prove plain and easie truths in the sight of Wisdome: you have read of the wonderful works of *God* in the *Accurate Structure of mans Body*, of his *Soul*, of his *Senses*, of *Plants*, of *Minerals*; and *Rosie Crucian medicine* shall be that which *I* will insist upon, and that by the means aforesaid (where are more than one, if this like them not, they may take another) it is possible for all men by kind and custome to keep their health for ever: Let us come to the next point, that is, aswell to be recovered if it were lost, and that all diseases may be cured. This is a point much harder then the first, even so beset and stopt with all kind of lets and incumbrances, that a man can scarce tell which way to set his foot forwards. First appears *Æsculapius*, *Hippocrates*, and *Plato*, the chief among the *Grecians*, bearing in hand sundry diseases of both kinds (both come by descent, and gotten by purchase) hopeless and past recovery, and giving over the men that owe them, for troublesome to themselves and to the Commonwealth: Then you may see *Galen*, and his soft and fine Company with him, and that follow these are *Gerard* and *Riverius*, and *Culpepper*, and these with a long train of *hedge-Doctours*; and among these stands *Freeman*, with *Caterers*, and *Cooks*, laden after them with all kind of *dainty Druggs*, stand forth and *Cry*, they have these many ages devoured heaps of Books, and took endless pains in searching out the *Nature* of single Medicines, and making mixtures of the same, and yet could hardly cure some *Agues*, and other less diseases; But for the four great diseases, viz. the *Gout*, *Leprosie*, *Dropsie*, *Falling*

*Falling Sickness*, they could never heal them, and have therefore for *Oracles* set them down incurable.

## CHAP. XII.

*That the knowledge and vertue of Medicines are secretly hid from vulgar understanding: how they may be gotten: and of what lies couched in the Oil of Bodies: of the use, and how to fetch it out by Skill, the Haven of Medicine.*

WHat is left to be done in this Matter? what shall we set against the weight of so many great mens *Authorities*? Equally put them in the *Ballance*, as we have done hitherto, and weigh them with *truth* and *reason*: But where shall we find it? say they; As it is every where, as Mr. *Hobbs* said, drowned in the deep, so in this matter it is scattered all about, and largely spread withall; for there be three things, and every one full of under-*Branches*, belonging to the *Rosie Crucian Art and way of Healing*; *The first is knowledge of the Diseases, the second the remedies against them, and the third of the Appliance of the remedies*, all which should be traversed in this Methodical mysterious Treatise: but it shall not need I hope, nay we must take heed how we enter into so long and large a race, in so short and narrow a compass of time appointed, especially being never run before by any man but our self, not one of the wise *Egyptians*, nor our *Ancestours*, *the holy Company of Moses and Elias*, whose steps we strive to follow, and their successours; for when they have once hit the mark they have shot at, and gotten the great and general Medicine *Caput mortuum A. P.* curing with ease all diseases, they think it straight enough, and an empty and needless Labour, as it is indeed, to trouble *themselves* and their *Children* with large Rules about innumerable *Signs* and *Causes* of infinite diseases, and about other small particulars in appliance. Neither would I have you set *Sendivogius*, *Paracelse*, and their heirs upon me, and say they have taken great and goodly pains in this field; you will then force me to speak my thoughts.

Though

Though these men,(to let *Philalethes*,*Vaughan*,and *Culpepper*, *Varlet*,*Freeman*, and other *Pretenders, with some Schollars goe, as too young and childish yet*,) by great light of Wit wherewith they flowed, and by long proling both with eies, ears, and hands, in the mysteries of *Egypt*, saw and performed many of the *Rosie Crucian* deep secrets, yea and there got most of their worldly praise, although I think a number feigned, yet *Paracelse* his new Art and Rules of Healing are not good in my opinion; For first, against the example of the *Rosie crucians*,from whom he had received all things, and then in despight and disgrace of *Galen*, for miscalling his Countrymen, as you have heard, but chiefly carryed away with a mad and raging desire of *Fame* and *Honour*, which *Culpepper* alwaies despised, yet the *Starres* favoured him, when I assisted to set up that new,famous and strange work of *Physick*, now well known and practised, which *Paracelse* when he took in hand,a man unfit to do it, to pull down and raze the old Work, and to set up our new experienced secret, which he could never do all his life.

Then we see how it is performed, he sets down some false rules, some wast,idle, and some wanting, and all unconstant, disordered,and unlearned;when he doth well (as he doth sometime) he doth no more then was done before him, and brings in the same thing disguised with new, odd, cross,and unheard of names, such as may move wonder at the first, but when they be scanned, Laughter, as Mr. *Moor* saith of *Eugenius Philalethes* his like devises in his *Aula Lucis Adamica Magica & Euphrates*,and others of his Welch Philosophie. And that I doe not slander them where there is no cause,I could prove, if this place would admit a Volume. Wherefore let us follow the true and right *Rosie Crucians*,as easily you may know them by their actions, if ever you fortune to see them and be acquainted with them; and leave *Paracelse*, and the rest in this ill matter, and Light and Apish, as he makes it; and why should we spend all our care and thought about a small matter? you have a good *Medicine* and remedy against diseases, when *old Wives* in the Countrey, and some good *Women*, amongst other Dr. *Culpeppers late wife*, and *Simple men*, on our side (I mean Simple in respect of the *Grecian* subtilties about nothing) when these people have healed most, nay,

even

even all diseases, and with which womanish Medicines indeed; the German Doctour (let us give him his due praise) hath quite slain the *Grecian Physick*, and here done much for mankind, by describing and dispatching our close and secret enemie, which under colour of friendship and fighting against our enemies hath this long time betrayed us and done us much mischief; which thing one of their best *Captains* of their State, *Fernell* by name, after he had been a while in *Egypt*, began to smell at last, and began to repent himself of all his former pains (which we know were great) bestowed in that kind of *Healing*, saying it to be but words, and the whole force and weight of this *Art* to lean upon the knowledge and vertues of Medicines, *secretly hid and couched in the midst and oyl of bodies*, to be fetched out and gotten by the skilful means of *Alchymists*; even so of that Art, which is so much condemned of his fellows before and since him, have fled and do daily flie from the daily toil and trouble of their *fruitless and barren dead Sea*: Now let us shift our *Sailes*, and flie further too, I hope of wind and tide and all; which we have. *I will*

But let us mount up to the *main-mast top* of our Knowledge, and see if we can describe the *Haven of Rosie Crucian Medicines*, and see what marks it hath, and how it differs from other Creeks adjoining, lest at our journeys end we miss, with more shame and grief, and suffer shipwrack. A *medicine* is that which kills the face of that which hurts us; and this it doth many waies, and yet also to one end (which is is the end of all doing and working as I said before) for his food and sustenance.

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CHAP.

## CHAP. XIII.

*Medicines against Witchcraft, and to cure those that are afflicted thereby, although their bodies be possessed with evill spirits, that cause them to vomit up Needles, Thimbles, Pots, Glasses, Hair, and shreds of cloth, which by the Divil were conveyed into the body. That Winds and Tempests are raised by Witches upon meer ceremonies of Medicines, and of poysons; with the examples also of other supernatural effects of unclean spirits, and of imagination. How to cure a Witch, and to take away her power.*

A *Servant of God and Secretary of Nature*, must be well advised of what he writes, especially in this age; and of this matter (*viz.*) of the *Rosie Crucian Physick*, lest he should, as I said before, fail in this design, and so it may be a shame that he should be reproved, by the pretenders to those wise truths he alone hath opened to publick view; then let us come again and sort our speeches.

*A Medicine heals us, and kills our enemie*, either by dulling or consuming it; for when it meets with a contrary of even strength (as when oyl and poyson &c. joyn) then in strength they neither eat up nor destroy one another, but both are dulled and weakned, and make one heavy thing which nature casteth out for an unlike and unkindly dead thing, which they call an excrement, or (Leaving;) but in case it be of more strength and power then our enemie, then it quite destroyes, devours, and turns him into his own nature. And this consumer is either like the thing that hurts us, in which sort even as every herb of sundry qualities draws and feeds upon his own *juice* in a *Garden*; so one Poyson doth cure another, and all purging and drawing things do heal us, and all *Rosie Crucians hid* and *Divine properties* do work by plain reason; or else it is unlike and contrary to their custome; after which manner as *dry sticks, and Tow, and vinegar quench wild fire*, or other *Fat Fires*, before *water*, whose fatness feeds it, for the strong contrary quality quelling and eating up the weaker; so doth any cold and dry thing as *Bolearminick*, *Terra Lemnia*, &c. cure a Rotten poyson: and so are a great number of cures done; which onely

onely course, in a word, the *Rosie Crucians* use for *Physick*, and not indeed without good success; we heard even now of two hinderances of healing, which our common *Physicians* did take unawares, and *Paracelse* pretends to have found out before me, gave any hint to the World of our experienced inventions, of *Gold dissolved and made potable, being incorporated with its proper Veyle*, which we now use by the name of *Aurum potabile*; but *Paracelse* straieth much in the making of it, and knows it not no more than that *tattered Doctor Freeman*, so shamefully *called amongst Physicians*: Whither in their poisons, on the other side, when they think all cures thereby performed.

Now when the Consuming Medicines have done their duties, Nature expells them for poison and unlike strange things, according to the *Rosie Crucian Axiomata*, as well as the *Grecian Rules*, because all their Medicines were not approved by the Fraternity, and were by their confession such: But if they had either thought of the dulling nourisher, which as I told you, takes the nature of the leaving or excrement, or had known the *Rosie Crucian* wholsome *Medicine*, they would have made another reckoning; But let them go, and us see out in time towards the *Haven of Health*, If the Art of Healing be nothing but destroying hurtful things, And their stronger enemies (but equality will sometimes serve the turn) or likes together; and the world be full of both these kinds of Creatures, following the nature of their Parents of four beginnings, which are as we see, some like, and some contrary one to another.

Then sure the *Rosie Crucian* Art of *Healing* is not (as some may say) impossible, truly it wanteth nothing, but a man well skilled in the Nature of things, *A servant of God, and Secretary of Nature by name*; for (I think) I need not put in a *Physician*, to know what other part the Causes of the diseases, which must be known and matched, because as Sr. *Christopher Heydon* the *Seraphically Illuminated Rosie Crucian*, and learned *Astrologer*, well saith, He that knoweth the changes and chances of things in the *great World*, may soon find them in the *Little*.

But our nought-Healing Bill-men, that daub Medicines upon every Wall and Post, and some Leaches, will step in, and say, diseases are in some so great, and in all so many, and mans wit is

so weak and shallow, and the Medicines so hid and drowned in the deep of Nature, that it is not possible to find them all; or if they were found, to apply them with such discretion as Nature might abide those poisoned Fraies and Battels within her. And again, admit all this untrue, yet there be some diseases sent from *Witchcraft and Sorcery*, and other means which have their cause, and so their Cure. I have read of som that have vomited up pieces of Cloth with Pins stuck in them, *Nails*, *Needles*, & such like stuff; and this is *ingested* into the *Stomach*, by the *prestigious* Sleights of *Witches*; Others I have seen vomit up Hair, Glass, Iron, and pieces of Wood with Pins stuck in it; anothers Corps was dissected, and *ripping up the Ventricle*, there they found the Cause of the disease, which was a *round piece of Wood*, *four Knives*, some *even and sharp*, *others were indented like a Saw*. *Others do Miracles* by casting *Flint-stones behind their Backs* towards the *West*, or striking *a River with Broom*, or *flinging of Sand in the Air*, the *stirring of Urine in a hole in the ground*, or *boyling of Hogges Bristles in a pot*; some by *whispering some words in the Ear of an horse or wild Stagg*, *could direct him a journey according to their own desire*. But what are these things available? to gather *Clouds*, and to cover the *Air* with darkness, and then to make the ground smoke with peals of *Hail* and *Rain*, and make the *Air* terrible with frequent *Lightning* and ratling Claps of *Thunder*: But this is from the power of the *Divel* (as some fancy) which he hath in his Kingdome of the Air. *is following*

For the Remedy of these mischiefs, I have seen a man was present, when some have vomited up *Needles*, *Thimbles*, *Shreds of Cloth*, *pieces of Pots*, *Glass*, *Hair*; another would suffer himself for *money* to be *run thorow* with a sword when I was not there, but it appeared to me a Fable. I have seen a Rosie Crucian Physician cure these afflicted People. But if you will say, There is a touchstone whereby we may discerne the truth of Metals, but that there is nothing whereby we may discover the truth of *Miracles* recorded every where in History. But I answer there is, and that is this:

First, If what is recorded was avouched by such persons, who had no end nor interest in avouching such things.

Secondly, if there were many eye-witnesses of the same matter.

Thirdly,

Thirdly and lastly, If these things which are so strange and miraculous leave any sensible effects behind them; Though I will not acknowledge that all those Stories are false that want these Conditions, yet I dare affirme that it is meer Humour and Sullennesse in a man to reject the *Truth*, of those that hear them: For it is to believe nothing but what he seeth himself, from whence it will follow, That he is to read nothing of History, for there is neither Pleasure nor any usefulnesse, if it deserve no Belief.

Another Remedy for these *Supernatural diseases*, is, Let one watch the *party Suspected*, when they go home to their *house*, and presently after, before any body goe into the house after him or her, let one pull a handful of the *Thatch*, or a *Tyle* that is over the *Door*, and if it be a *Tyle*, make a good *Fire*, and heat it *red hot* therein, setting a *Trivet* over it; then take the parties *Water*, if it be a *Man*, *Woman*, or *Child*, and poure it upon the *red hot Tyle*, upon one side first, and then on the other; and again put the Tyle into the Fire, and make it extremely hot, turning it ever and anon, and let no body come into the house in the mean time.

If they be Cattle that are bewitched, take some of the Hair of every one of them, and mix the Hair in fair water, or wet it well, and then lay it under the *Tyle*, the Trevet standing over the Tyle, make a lusty fire, turne your Tyle oft upon the Hair, and stir up the Hair ever and anon; after you have done this by the space of a *quarter of an hour*; let the fire alone, and when the Ashes are cold, bury them in the ground towards that quarter of Heaven where the suspected Witch lives; this Mr. *Lilly* saith he hath experienced.

If the *Witch live* where there is no *Tyle*, but *Thatch*, then take a great handful thereof, and wet it in the parties *Water*, or else in common *Water* mixed with some *Salt*, then lay it in the *Fire*, so that it may *molter and smother* by degrees, and in a long time: setting a Trivet over it. Or else take *two new Horse-shooes*, heat them red hot, and nail one of them on the *Threshold* of the *Door*, but quench the other in the *Urine* of the party so *bewitched*, then set the *Urine* over the *fire*, and put the *Horse-shooe in it*, setting a *Tryvet* over the *Pipkin* or *Pan* wherein the Urine is; make

the urine boil with a little salt put into it, and the Horse nailes, until its almost consumed, viz. the *Urine*; what is not boiled fully away pour into the fire: *Keep your Horse-shoe and Nails in a clean Cloth or Paper*, and do likewise three several times; the operation will be far more effectual if you do these things at the very *change or full Moon*, or at the very *hour of the first or second Quarter.*

If they be Cattel, you must mix the hair of their Tails with the *Thatch*, and moisten them being well bound together, and so let them be a long time in the fire consuming.

You have heard the Cause of some of these diseases, and have heard the Cure by *Sympathie* also; but these are without the compass of Nature, and so let them pass with our fickle standing, which is daily and hourely so beset with destinies, that a man can warrant nothing.

Truly destinies are so deep and bottomless, (to return straight *Homer*-like upon them, and therefore it were best indeed to let them goe, and the applying of the *Medicines* with them) The rather because the other, (I mean the former) is so slight a matter to a discreet *Physician*, such a one as is pointed out by their old and famous Leader *Hippocrates*, who both in this and all other duties of his Art made such speed, and so far passed all his fellowes (as none since, which is a good time, could ever overtake him) no nor yet come so neer as to keep the sight of him, whom they had in chase and followed.

Then for those *Supernatural causes*, which I shall not stand here to search (for so they are called) if they flow from *unclean and wicked Spirits* (as some think) they are not the Stuff of the things that hurt us, though sometimes they dwell in and possess the body, but windy matters, much like unto those fierce and sudden changes of the Weather, proceeding from the Influences of the Planets and fixed Stars, and working the like effects in mens bodies, so that sith the neareſt cause is Natural, let the rest be what they will, and the Cure be done by Natural means, as we see by experience amongst us: And therefore *E. A.* that pretends this, and puts the fault in the Faith of the wicked, which is a thing as far *above Nature*, yet holds its Cure with a *Natural Medicine*, which we call a *Quintessence.*

Although

Although I am not willing, that sometimes this *sickness is such* as he bids us sometimes withstand it with another as strong a belief set against it, but for my part, I cannot reach it with my conceit (let deeper heads then mine or the *Vice-Chancellor of Oxford, Doctor Owen,* think upon it) how these beliefs and imaginations, and other parts and powers of the soul or mind of man, can so flye out of their own kingdome, and *Reigne* over *a forraign body*, when we know the *Soul and minde* is so fast bound in *the body in durance*, and so like to be, untill it be the great pleasure of the *Omnipotent and the Omnissent God*, the *chief good*, who hath committed them, to let them loose at once, and set them full at *Liberty*; and this may be disputed with *Grace and knowledge* on my part; Let this man therefore buzze against my *knowledge*, which he would have to be more *then Grace*, I *appeal* to the *Naturall faculties* of any *free judge*, *whether there be not as much Grace in me as there is honesty in him:* All men censure as they like of Stories; so let them pass amongst old wives tales for me, we will severely follow our task. That if the effect do not cease which the object hath wrought upon the *Brain*, so soon as ever by turning aside of the *Organs* the *object* ceaseth to work (*viz.*) though the *fence* be past; As the stroke of a stone, a blast of wind, puts standing water into Motion, and it doth not *presently give over moving* as soon as the *wind ceaseth*, or the *Stone setleth*: so the *Image* or *Conception remaineth*, but more obscure, while *we are awake*, because some object or other continually plyeth and solliciteth our eyes and ears, keepeth the mind in a stronger Motion, whereby the weaker doth not easily appear. And this obscure conception is that we call *Phantasie*, or *Imagination*; *Imagination* being (to define it) *conception remaining*, and by little and little *decaying from and after the act of sense, &c.* If some of these diseases spring, as Mr. *Moore*, Doctor *Culpeper*, and some others hold, and with good reason, from neither of both these two roots named, but from a foul and venomous breath, sent forth from a poysoned temper of the *Witches body*, through the *windiness* of *hatefull eyes*: For *Thought fashioneth* the *blood* and *Spirits* almost at *his pleasure*; then all the causes being ordinary, and agreeing to the course of Nature, they may be cured and put to flight by the same course and means; which opinion. if you please to bear with

with my carrying, it is worth the handling, taketh hold upon this reason, because (as *Rosie Crucians* do witness) some beasts of ranker venome, do witch and hurt after the same manner; as an old Toad by stedfast view, not onely prevails, but benums a *Weasell*, but kills a young child. And by the same means the *Fever* hunts the little fish, and takes his prey: But most fiercely and mischieously of all creatures in the world, the two monsters in kind, the *Cockatrice* and *Apoblepas*: again, for that the eye of a menstruous woman (as all report) doth spot the glass which it beholdeth; and moreover *Eugenius Theodidactus*, in *the wisemans Crown*, telleth of many folk that through a poysoned prerogative, which a monstrous Mark of a double-sighted eye gave unto them, were able to *bewitch to death* all those upon whom that *eye* was *angerly* and *surely* set and *fastned*; but chiefly because we see them that use this wicked trade, to be by kind of a *muddy* and *Earthlike complexion* and *nature*, brought by age, as they be most commonly, *long life*, and *gross diet*, to the *pitch of melancholy*, that is, to a cold and most dry nature in the world.

For certain proof whereof, bring one of them out of that beastlike life, brought unto merry company, and fed full with dainty *Diet*, and within *twenty days*, as hath by a *Rosie Crucian* been tried a truth, the whole state and nature of her body will be so changed, as it shall not suffer her to bewitch and hurt again; as you may read in my *Familiar Spirit* or *Guardian Genius*.

CHAP.

## CHAP. XIV.

*The Naturall effects of Medicine: the force and power of mineralls in diseases; with examples also that every disease-breeder hath the cure or remedy in it: examples that poyson prepared cures poysoned people: Rosie Crucian Arts: the virtue and power of the Planets and heavenly Stars poured through the influence of the moon upon the Lower Creatures: of Hot Stomachs: of the Etherial first moisture of of man: examples also of Rosie Crucian Natural and supernaturall cures: of the understanding of these experienced truths by the wit of man*: of Paracelsus and Culpeper.

LEt us come to the next and chiefest point; And there we must not say for shame, that these helps and remedies lye hid in nature, too far for the wit of man to find, unless we will accuse our own sloth and dulness: For *nature* hath brought them forth and laid them open aswel as the Poysons and hurtful things, or else she were very crosse and ill-willing to him for whose sake it seems she doth all things.

Nay further (as Mr. *Hob's* saith) her good will is such, as she hath not only laid them open, but given us wayes to come by them, and means of speech, hands and wit also, far above all other living creatures. And yet she hath not left us so, but left by chance we might go wide and miss them, to shew her motherly love and affection towards us, she hath guided (as Mr. *Moor* saith) many witless Beasts, even by common sense, unto their speedy helps and remdies in their diseases: That we by the plainness and shame of the example (as Mr. *Gadbury* wisely saith) might be taught and moved to seek out the mysterious truths of nature *in Celestial bodies*, as wel as beasts that seek and find us Medicines helpful in the like diseases, for our *Terrestial Tabernacle*. As to name a few not unworthy meaning; she maketh the beast *Hippotamus* in time of his fulness and fatness to go to a reed, and by rubbing a vain to let himself blood, and to stop it again by laying mud upon it; A sick *dog* to seek an Herb and purge himself; and the *bear* to do the same after his long fast in *Winter*; she leads the *Panther*, when he is poysoned, to her foul and nameless leaving,

leaving; and the *Tortoyse*, after he hath eat a Viper, to Summer Savery: And the Hedg-hog is so good a natural Astronomer, that he fortifies his hole against foul weather; the Hog will gather Moss and straw to cover himself a little before it rains; The dog knows the influence of Mars when he doth sleep by the fire, and will not go out a dores when he is in any evil position: and many such like examples hath nature laid before us for our instruction; by which at last wise *Plato, Philo, Apollonius, Pythagoras*, and painful men of *Greece*, as they themselves report, be they *Elias or Elisha*, from whom the order of the *Rosie Cross* came, (as some say) or else as others will have it, from *Moses, or Ezekiel*, or whosoever, and by laying reason and further proof together, first made the Art and rules of *Healing*, to know whence diseases came, and how to recover them. And then seeking all about for remedies to serve each turne, by little and little they matched the most part of the lesser rank with single Medicines, and the greater ones they doubled and coupled many together, insomuch as at last, which was in *Hippocrates* time, they were able to heal all (saving four,) of the greatest and deepest diseases, the *Gout*, the *Dropsie*, the *Leprosie*, the *Falling sickness*; which are now healed by the *Rosie Crucians onely*. But this race is below the *Seraphically illuminated Fraternity*: now not a *Physician* that is lined with Plush in *England, Spain, Germany, or France*; but holds that *Long-life*, Health, Youth, not attainable, they therefore with one consent, amongst the other four, call them impossible.

But to come to the point; what wrong this was both to *skill* and *nature*, they do easily see and laugh at, which know that in this labour, they did not onely oversee and skip the *Minerals*, the stoutest helps in the whole store-house of *Nature* (although they could dig them out well enough to other and worser uses) but also, which is in all, did let the *Rosie Crucian* skill of preparing *Medicines*, whereby weak things are made almighty, quite escape them.

Wherefore to make up the *Rosie Crucian Art of healing*, and to make it able (as they say) to help and cure all diseases came in, or rather went before them, into mans body; The *Egyptians* in great favour too with *nature* both for their soil and bringing up,

so

so notably commended above all *nations*, (having for example, to move and teach them even the great weight of the world as St. *John Heydon* saith) for wits to devise, and bodies to put in practise.

Whereby in short time they unfolded the knot why the *Minerals* were of greatest force and power against diseases; and soon after, which was a divine light, and in-sight, they perceived the huge labour of seeking such a huge sort of singles and mixtures to be vain and empty, and pittiful among wisemen.

Because first, there is nothing hurtful and a breeder of disease, but it hath the heal and remedy for the same about him: For the *wings* and *feet* of *Cantharides*, the *Fruit* of the *Root Bezar*, the Ashes of Scorpions, Toads, and Vipers; and divers other stronger poysons, both by nature and skill drest and prepared, do cure and heal their own and all other Poysons; nay as all stronger likes do cure their likes throughout the whole world of diseases, even so when a man hath found out the thing that hurts him, he may by easie skill mingle and break the temper of the same further; that is, make it able to eat up and consume it self as easily, without any further doubt, toil and labour; But especially because there is no one thing in the world, take what you will, that hath not the vertues of the *Planets* arrested and fastened upon it, and also of the qualities thereof within it self, that is not as good as all, and may serve instead of all, and that is not able to cure all diseases; which thing weighed, and with discourse of wit and reason fully reached, they went to practise, and by the like sharpness of wit, they found out the kindly and ready way to dress and make fit these three kinds of Medicines aforesaid, which contain all the Art of healing, all the rest are but wast words and grievous toyl, to tire a world of wits about a bootless matter, as saith *Des Cartes*. But especially they rested in the last, which is enough alone, and yet not without great forecast, to chuse one of the best, and that the very best of all, for their ease in dressing. Though Dr. *Culpeper* of late was not content with this, but ran through the rest, aswell to spite his enemies, the *Colledge* of *Physicians*, as to make himself famous in *Taverns* and *Alehouses*, as *Paracelse* in his time did: whose steps he strove to follow against the rule of *Rosie Crucian wisdom and vertue*;

and the example of his anceſtors.

But hath every thing all the vertues and influences taken from the *Planets* and *Stars* by the *Moon*, to the earth; That is, all the curing and healing power of all the things in the world? very well you muſt remember that I proved above all the *vertues* and *powers* of *heaven*, poured down through the *Influence* of the *Moon*, upon theſe lower *creatures*, to be nothing elſe (as *Captain George* Wolfgoy *Marton* truly ſaith) but one ſelf ſame life and Soul, and *heavenly* heat in all things, And again, that all diſeaſes flow from diſtemper, and as it were diſcord of the Natural conſent of the body; then that thing which is endued with ſtore of life, and with exact and perfect temperateneſs, ſeated upon both a ſubtile and ſtrong body, (which the thing in the bottom is) able alone by ſubduing his weaker enemies, thoſe diſtempered diſeaſes, by ſtrengthening his fellow life, *Aurum Potabile*, in our bodies. And laſtly, by orderly binding together the frame that was ſlipt out of order, to do as much as all the powers and forces of all the *Plants, Weights, and minerals* in the world, that is, to put to flight all trouble of diſeaſes, and reſtore the body to perfect health and quietneſs.

But how is all this done? we talk of high things, and huddle up too many great matters together. It were good for us to work them out diſtinctly; when this *Aurum Potabile* we ſpeak of, and ſtrong tempered *medicines*, ſlip into the ſtomach, it ſtayes no long digeſtion, being already digeſted, nor look for any ordinary paſſages to be opened unto it, but as ſoon as it is raiſed out of ſleep by his fellow, the natural heat, by and by he flyes out, and skowers about, as faſt as the *Dolphine* after his prey, or as nature Cooper her ſelf, whom Mr. *Cooker*, as I take it (ſaith) to pierce bounds, and all to the purpoſe, that is to ſeek his like food, and ſuſtenance, whereby to preſerve his ſtate and being, which is the purpoſe of all things in the world, as was ſaid above.

Now there is nothing ſo like and neer a perfect temperature in the world, as the *Etherial firſt moiſture* in man; But what this is, you may read in my book entituled רוח אלהים *Ventus magnus.*

This is beſt and moſt in the heart, the root of life, then thither it hyeth and preyeth upon that part firſt, and that is the cauſe why

it

it presently restoreth a man half dead, and as it were, pulls him out of the throat of *death*; then it runs to the rest all about, increasing by that means the natural heat, and first moisture of every part of the body; when this is done, he turns upon the parts themselves, and by encountring with them in the same sort, according to his might, feeds upon them, and brings them a certain way towards his own nature, even so far as we will by our usage suffer; for if we take it with measure and discretion, it will bring our body to a middle mean and state, between his own exact temperature and the distemper of diseases, even a better state then ever it had before; if we use it out of measure, it takes us up too high, and too near his own *nature*, and makes us unmeet for the deeds of the duties of an *earthly life*. But in the mean while in the midst of this work, we must know that by his exceeding heat and subtleness which is gotten by *Rosie Crucian* skill, and which make up the strength above all things, it divides and scatters, like smoke before the wind, all distempered and hurtful things, and if they cannot be reconciled and turned to goodness, nature throws them out as dead, and unfruitful leavings.

But how do we talk, (as Mr *William Tub* the Astrological *Fencer* saith) *so much of exact and perfect temper*, when by the *verdict* of all the *Quest* in these cases there is no such thing found in *nature*, but in *heaven onely*? neither heard you me say that it floated aloft, *but was sunk to the bottom of all nature*; notwithstanding by a true and Holy *Rosie Crucian* to be sounded and weighed up. For as heaven was once a gross and distempered lump (as I told you in my book *of the nature and dignity of Angels*) by the divine art of God that ordered all things (as you have read in the Introductory part of this book,) refined and sundred away round to the place and *nature* where it now standeth; even so one of our gross bodies here below, being *a piece of the same lump* also, and all one with that which Heaven once was, may by the like art and cunning be refined and parted from all his distempered dross and foul drossiness, and brought into a *Heavenly nature* of the best and goodliest thing in *Heaven*: And yet you must not take me as though I would have the mind and wit of man, which is but a spark of the divine great mind, (I spake

in my book called *Ventus Ingens*) to be able to reach the excellency of his work, and to make so great perfection; if he do but shadow it, and make a Counterfeit, that is, if he reach not so far as to make all things, but to mend a few by this his Heaven, all is well, it is as much as I can look for at the hand of any man that is not a *Rosie Crucian*. Now is the time to rest a little, and pray for the good use and practice of those that shall read our writing.

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## CHAP. XV.

*Of the Rosie Crucian Sun, or Spiritual Oyl. Of the Divine Works of God not yet observed. How we make Æther. Examples of Medicines Rosie Crucian and Grecian. Of Poison. Of the Supernatural Miracles of the Rosie Crucians, with obedience to Reason. Another Medicine of Supernatural effect. Of the power and secret skill of Nature. How to dissolve Minerals: And how to prepare them for Mens Bodies.*

EUgenius Theodidactus hath shewed you this *Heaven*, Nay this *Sun* of ours, which is nought else, as I told you in one of my books of *Astrologie*, but an *Oyl full of heavenly Spirits*, and yet in Quality of his body just, even and natural, fine and piercing, close and lasting, able as well to rule this little World, as Mr. *Thomas Heydon* saith, the great *Sun* is able to governe the great World.

But what is he, saies Mr. *John Cleeveland*, that can see this Divine Art and Way, whereby God made his great and mighty work, viz: ברא as I shewed in my Book, intituled, *Moses speech to God*, upon the second chapter of *Genesis*? or if he saw it, learne and match it by imitation? I answer, None but *Rosie Crucians*, to whom I am a friend, and they God hath enlightned and unsealed their eyes, they have found the way lying open in all places, and in all *Natural changes*, they see them pass and travel, I say still, the course that *Heydon* calls soft and witty, that is, kindly separation: and if he be not swift and rash as many, such as *Thomas Vaughan-*

*Vaughan* and *Street*, but will have sober patience, his own skill and labour will be but little if he please; for Nature her self very kindly will in her due time performe all, and even all that heavenly workmanship be easily performed; and yet I mean not so but that Art must accompany and attend upon Nature (though with no great pains and skill) both forward and backward in this Journey (Doctour *French* knows my meaning, so doth Doctour *Owen*, if his angry Censure will suffer his Natural judgement) until he come to his wished rest, and to the top of all perfection.

If you perceive not, consider the way whereby we made our *Ether* in our book abovenamed, and matched our own first moisture, a thing *Etherial*, I say, and almost Temperate; mark what I say, there is a further end in the matter, hold on the same means whereby you came so far through *The wise mans Crown*, and are gone so far *in the Way to blisse*, which is that I spake of, and you may reach it.

Then you see the way to cure all diseases by the third way of *Egyptian healing*, which they doe, and we may well call it the Egyptians Heaven, and yet it is a way far beneath the *Rosie Crucian* Art of Healing, as we shall shew hereafter.

But if they will not yeeld yet to reason, but mutter still *Thomas Street*-like, that these Heavenly Medicines of ours are very high for the reach of mens silly wits, here strowed below upon the ground for other lesser and baser uses, and that no man since the first man, or if I will say *Moses*, was the first, that first found out these inventions as they call them, after *Adam*; and that none but the *successors of Moses* have been ever yet known to have found and wrought the same; I will not stand to beat reason into such giddy-braindmen, but go to the other two waies of healing, which the *Egyptians* found out and used, and called the first Mineral Medicines, and these *Moses* taught the *children* of *Israel* in *the valley of mount Sinai, when he took the Golden Calf which he had made, and calcined it in the fire, and ground it to powder, and incorporated it with a Solar Veagle, and made the children of Israel drink Aurum potabile.*

And the next mysteries and secrets, as may appear by *Riverius* his speaking of *Rosie Crucian Secrets*, we fitly may call this second

kind

kind, because that is too large a *Name* (if it be lawful for us as well as for all other *Learned men*, where a fit word wants to make a new) we may do well I say to call it a *Cure it self*, because it is by that way of healing, whereby every self same thing further broken may cure it self; and this inward and hidden thing as they say, the outward and apparent by the course of kind, whereby the stronger like eates up in triall and consumes the weaker.

If this leave be once granted, we will borrow a little more for the other two likewise, because their names, are not pertinent to our purpose, and call that *Heaven* a *Cure-all*, for so it doth, and the next a *Cure-the Great*, because the *Order* of the *Rosie Crucians* is alwayes to match the greater and more stubborn sort of diseases with the Stout and *mighty minerals*, and the rest with those hidden *cure-themselves*, or at least in the lower rank of lighter diseases, with their likes, onely raw, as the *Grecians* use them, without any curious dressing.

Let us draw nearer a conclusion of the matter; because *Grecians* themselves are able, and our *English Physicians* that learn of them, to cure the lighter sort of diseases, and to heal all but the four aforesaid, we will leave the rest for them, and so let this second kind of healing go, called *our hidden cure themselves*, and bend all our batteries against these four which they call incurable, and see how by force of our Mineral Medicines, they may be cured: we see the Poysoned spirits and breaths of venomous things, with what force they work upon our bodies, things in *Nature* set against them, and how they consume them; If you do not see by imagination, reason with your selves, if not remember those above named, that killed with their sight; Hear one or two more that work the same by touch as violently. The *Hare-fish*, a most cold and dry *creature* (to omit that she maketh a mans head ake by sight) if you touch her aloof onely with a staffe, that her venomous breath may go straight and round unto you, you die presently. The root *Baazam* in *Palestine*, as *Pythagoras* writes, kills the man that handleth it, and therefore they used to make a dog pull it up (as *Ben. Johnson* saith) who thereby died imediately. To come into the body; that *costly poyson* Mr. *Linacre* talks of, that is in *Nubia*, and one grain kills a man out of hand, yet slay but a quarter of an hours working, and that one grain divided will

over-

overcome ten men; I hope you doubt not but these mighty poysons if they were like in *Nature* to the four great diseases, and by little and little to be born by Nature, and set upon them, would be able easily, by their great strength to devour and consume them; or else sure such heaps of poyson as the *Physicians* give us would not dwell so long within us, but would put out life in a moment. Now what are these poysoned *Vapours*, but most cold and dry bodies wrought and broken up by naturall mingling, unto great fineness and subtileness, by this peircing swiftly all about, and by these contrary qualities overcoming? Then let us take the stoutest *Minerals*, such as are called *Middle Minerals* by *Rosie Crucians*, or hard juices by Mr. *Berkenhead* (to leave the Metals for a better purpose) be they poysons, as *G. Agricola* saith, but what they be *I* care not, and after we have by meer working, cleansed them and stripped them of their cloggs and hinderances, broken and raised them to a fine substance, then match them with their likes, the hurtfull things in our bodies, shall they not let all the rest alone, and straightway cleave to their fellows, as well as a purging *medicines*, and so devour and draw them out by little and little? If there be no likes, I grant they will as well as that, fall upon their enemies, or good juices, and feed upon them.

Then what do you doubt is not a Mineral body far better? And therefore if it be raised to as great a fineness, much stronger in working then the gentle and loose temper of a *wight* or *plant*: wherefore these our Mineral Medicines, and some other forementioned Medicines, and *cure the great*, as we call them, shall in any reason, work more violently upon their likes, then the natural *poysons* of *Wights* and *Plants* do upon their contraries, both because the like doth more easily yield then the contrary, and for that the lighter here is the stronger.

But if you cannot see these things by the light of mind, open your eyes, and cast them a little into the School of *Alchimy* into the lesser and lower school, I mean of *Germans*, and you shall see the Schollars, especially the masters, by stripping the Minerals, and lifting up their properties, but a few degrees, to work wonders; as to name three or four, by quenching the *Loadstone* in the oyl of Iron, his proper food, they make him ten times stronger, able to pull a nail out of a post, &c. And by this natural pattern they make

Artificial

Artificial drawers, not for Iron onely, but for all other things, yea and some so mighty, as they will lift up an Ox from the ground, and rent the arm of a Tree from the body, as Mr. *Comer* doth witness; who reporteth again that he saw a flesh-drawer, that pulled up 100 weight of flesh, and a mans eye out of his head, and his Lights up into his *Throat and choaked him.* They make *binders* also to *glew two pieces of Iron together,* as fast as the *Smith* can joyn them To be short they make *eaters* also, that will consume *Iron stones* or any *hard thing* to nought in a moment; they *dissolve Gold* into an *oyle*; they *Fix Mercury* with the *smoke of Brimstone*, and make many rare devises of it; And all these wonders and many more they do by certain reason: I could tell you, if I could stand about it. In the mean time consider, if these or any other such like Minerals were raised higher, and led to the top of their fineness and subtleness, and matched with their like companions, or with their contraries, if you will, those great diseases in our bodies, what stirrs they would make among them, how easily they would hew them, pierce, divide, waste, and consume them? But you must alwayes have a special regard, that the Medicines be not liker our natures, then the nature of the thing that hurts us; for then they would first fall upon us, and let the diseases alone, which heed is easily taken in *minerals*, things very far off our *nature*, saith *Des Cartes.*

And with these experience the wonderful vertue of the *oyl* and *water of Tobacco* wise men I have known do miracles with it.

What is to be said more in these matters? I think nothing, unless through the countenance of an idle opinion that reigns among them, they dare flye to the last, and of all other the most slender shelter, and deny our ability to break, tame and handle as we list, such stout and stubborn bodies: (what) because you know not how to do it, will you fashion all men by your mould? wise men would first look into the power and strength of skill and nature, and see what they can do and measure it thereby, and not by their own weakness; there shall you understand, that there is nothing in nature so strong and stubborn, but it hath its match at least, if not his overmatch in *Nature*, such is the nature of *mans body*, of his *Soul* of *signatures* of *Plants*, of *mettals*, and *minerals*, and other things also.

But

But admit somewhat weaker as *Herbs* and *Plants*, &c. yet this, if he get the help of a wisemans Art unto him, shall quickly wax great and mend in strength and be able easily to overcome, that other; mark how the *dregs* of *Vinegar*, a thing sprung out from a weak beginning, and it self as weak as water, is able if it be but once *distilled*, to make stouter things then *minerals* even *mettals themselves*, all but *silver and gold*, to yield and melt down to his own *wateriſh nature*, nay which is more then *Mild-dew* of *Heaven*, as Mr. *Cooks the Vicar* calls it, wrought first by the *Bee* that cunning beast, and then, twice or thrice by the distiller, distilled will do the same, you may judge with your self, what not onely these, but other fiercer and sharper things, as Salts, &c. more like to do upon Minerals; and by the way consider, if such mild things as wine and honey, so meanly prepared, are able to subdue in that sort the most stiffe and tough things in the world, so minerals cheaper then *Aurum Potabile*, in their highest degree of dignity would cure the stoutest disease (being prepared fitly) that can grow in our bodies. Now let us sit and take our rest a little and then we will conclude our Rosie Crucian Medicines.

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## CHAP. XVI.

*How the Rosie Crucians make a Chirurgeons instrument; that it shall pierce through any part of the whole body, without sense or feeling, and sound the depth of a wound. The difference of Common Physicians Raw, Blunt, and herby medicines, and Rosie Crucians: What a Physician ought to be, what they ought to learn, and what they ought to practise, and then I shall love them of the order of the Rosie Cross.*

But I wear away time in vain, to speak so much about this matter; and yet sith all are not of like Capacity, I will adde one yet familiar example; when a *Surgeon* goeth about to search a wound that is deep, if he thrust at it with a *Butchers prick*, he would move *Laughter*; let him take a *Thorne*, and it wil pierce somewhat prettily; but to do it throughly, and at his pleasure he will use, (though to the great grief of his *Patient*) a fine and long instrument of Mettal. But a tight *Surgeon* the common ones are but Butchers, such a one as is a *Physician*, and *Astrologer*, nay a *Rosie Crucian* also, would touch his *Instrument*, with a *Loadstone*, that is commonly found, to make it pierce throughout the body without all sense or feeling; Even so good *Physicians* such an one, as the *Lord Marques of Worcester* had, whom he taught many fine inventions: he told me of a *Golden* ball that this Lord made, that let him throw it into a River or Pool, it would arise a-again from the bottom at what hour he pleased. This *noble Marques* shewed me a key of the lock, that would tell him who touched it. Nay if it fortuned to be pickt he could know who did it, and what was taken away (before their faces) and many rare things I have seen this princely Philosopher do, which his excellency was pleased to shew me; such as these are hard to be found in this *Government*, where none of these can live without great envie. If one of these *Rosie Crucians* be to encounter with our greatest enemies, these four we speak of, he would not I hope, if he were a true *Rosie Crucian* be so mad as to thrust at them with the Raw and blunt

blunt *Herby* Medicines such as Dr. *Scarborough*, prescribe, no nor although they be sharpened by *Iacob Heydon*, by plain distillations: neither would he, I think for pitty, sting the *poor patient* with *Eugenius Philalethes* Martyrdome of rude and rank *Minerals*, and unless they were made into a fine clean natural and temperate quality, which would work mightily, and destroy either of these four great diseases, *Leprosie*, *Gout*, *Dropsie*, and *Fallingsickness*: but feed, Comfort, or at least not offend, and hurt his patient; they labour in vain that practise otherwise. These are the *medecines* which I onely use, and which a good and wise *Physician* ought onely to seek and follow, and if he cannot find it, let him use the *cure themselves*. But such a thing as this, I say, brought to this equality, and fineness of frame and temper, (were it at the first, *wight, plant or mineral*) was it which our *father* and *founder Moses*, (the chief of the Rosie Cross) said is like to Heaven, and the strength of all strengths piercing and subduing all things.

This was it that warranted his *Sons* the *rosie Crucians* to avow so stoutly, that Art was long and Life short, and all diseases *curable*, when *Hippocrates the Father of Common Physicians*, was driven by the infirmity and endless matter of his weak body, and envious mind tinctured with Covetousness, and fickle Medicines, to cry to *Rosie Crucians*, but they would not hear such hard-hearted Fellows, nor give him *long Life*, he said therefore that *Art* was *long*, and *Life* was *short*. And whereas he and his off-spring were fain to leave many diseased helpless, to the great shame of *Art* and *Plague* of *mankind*, is it any marvel when as they prick at them (as I said) with a Butchers-prick? Nay, see what they do by their practice, they be so far from all help and comfort to the Patient in greatest danger, that they increase his wiser eys many waies, except the great easer of all pain, and their common Medicine *Death*, be quickly administred: First, they make the Patient suffer the punishment due to their own slothful Idleness, burdening his stomach with that labour of loosnening and sundering the Fine from the Gross, which they should before have taken into their *Glasses*: and then by doing these often, they clean tire his feeble Nature (as it would tire a horse) when as by stripping the foul and gross stuff, that dulls the working, and reteining the

Vertue in a narrow strong body, they might doe as much at one time as they doe now in twenty, and because their Medicines applyed are of smaller power and weaker than the things that hurt us, they feed nourish and strengthen the disease and sickness, but for all this if some of this company and side of Leeches have been and are yet sometimes able to heal all diseases in our body (though with much ado, as you have heard) save the four named remedilesse, yea and those aswell in their spring as before their ripeness, as they themselves report. Is there any *Proportion* in *Geometry?* Let the *College of Physicians* lay measures why the *Rosie Crucian mighty Medicines* which I call *Cure-the-greats*, passing these in power, *as much as the ripeness of a disease is above the Spring*, shall not overmatch the ripe as well as the green Diseases: Wherefore there be no doubts left, but this plainly true, That albeit the *Grecians* is weak and halting in this kind of healing, yet is the *Egyptian*, or (as now they terme it) the *Paracelsians* and Mineral skill sufficient to cure all diseases: Then I have paid the whole summe of my promise, touching the second means and helps to *Bliss* and *Happiness*, which is Life and Health.

Before I close, I think it very meet, while the time and place very fitly serveth, to do a good deed, and this shall be my intent to admonish and exhort the Grecian Leaches, and their *Scholars* the *English, Spanish, and French Physicians*, whom if they follow *Hippocrates, Plato, Pythagoras*, and his fellows, I love for their Learning, and pitty for their misleading others, (although it be grievous, I know to old Scholars, wone in a kind of Learning, to unlearne all as it were and begin again, for their own Credit and Virtue, yea and profit sake also, if they esteem that best, to leave those *Gilded Pills and Sugred Baits*, and all other *crafty snares*, wherewith the World hath been so long caught and so long tormented, and to seek this onely heavenly Society; as (to you that are learned) easily may temper your selves, and be acquainted with the ready, true, plain and certain way of Healing diseases. I think in former time they were not greatly to be blamed and accused but of dulness and weakness of understanding, in not applying and seeing this perfection, and supplying of all their wants; but since they have been so often warned not with

with words only, but with examples of Learned men, *Matheolus Fernelius*, *Severinus Danus*, *Philo Iudæus*, *Diodorus Siculus*, and other such like which have and doe revolt, and flie away from them daily, yea and by the certain deeds of *Paracelse*, it were impiety to sit still: Well, few words will serve to wise and vertuous *Physicians*, such as are of themselves forward.

But there is another, and I am afraid, the greater sort, less honest, more Idle and Covetous, full of windy Pride and Words, but empty of all good learning, and they are no friends to *Rosie Crucians*, nor they to them, and these no gentle warning of any, no though a *Rosie Crucian* himself should come and bring *Truth* her self along with him in person, would prevail: who care not it seems if half mankind should perish for want of help and succour, rather then lose their gains; And which not onely speak foully but write foolishly, against this overflourishing vertue, but also like the giddy people of my time, where they catch the State, banish the men that hold and possess it; whereas if it were a good Commonwealth (quoth *Aristotle*) the matter would be so far from *Banishment* or *Imprisonment*, as they would esteem such a *man* as well as the *Laws* (for he is himself a Law) exempt from all obedience, and judge him worthy to be followed and obeyed as a *perpetual King*.

This untowardness and crookedness in men *caused all our Alhealing Ancestors the* Rosie *Crucians* from time to time, never to abide their Sentence, but to the great hurt and loss of mankind go into willing *Banishment*, you have established a kind of *Government* among you (to pursue the same, like a little ------) wherein you rule alone over the weak and sorry subjects of mens Bodies, then their health and safety you ought to seek onely, besides enough to maintain a contented estate also, which *Plato* allowes his *Governours*, and not profit only (that were Tyranny) both for humanity and Religion sake, for to omit Religion, which they do lightly omit, if a Physitian begin once to make a prey of men, he is not onely no man, but a most Fierce and cruell Beast, not fit to be compared and matched and matched any where, if you seek all over the world as with the *mishapen monster* of *India*, which *Aristotle* describes, and calls *Martichora*, which being by nature or custome, I know not whether,

ther, very greedy upon mans flesh, is with manifold and wonderful helpes furnished, and armed unto it.

First with a face like a *Man*, a *voice* like a *Trumpet*, two fit things to allure and call him in) and then if he flye, with the swiftness of an Hart to overtake him, he darts like a *Porcupine*, to wound him afar of; and with the tail of a *Scorpion*, as it were a poysoned *shaft*, near hand to sling him: furthermore, lest all this might not serve, by occasion of *Armour*, he hath feet like a *Lion*, fiercely and cruelly to tear him, and three rowes of teeth, on each Chap for the in devousing. Apply you and the Apothecarries, the rest your selves, in secret for my part, as I am not a Rosie Crucian, so I am as well as they, sorry to see evil done. And I am loath to speak evil of it, and sure were not the great grief and envy I do bear; and alwayes did, to see desert trodden down by such unworthiness, and some little hopes I have to hear of the amendment, and so of the return of the truth, and good men out of banishment and imprisonment, you should have found me in *Westminster-Hall*: as I have been an *Atturny* in Termetime, and mean to continue my practise there so long as I live, except in the Vacation, which I intend to spend *in Chimical* and *Rosie Crucian Medicines* for the good of *honest plain meaning men* [illegible] *Thou* [illegible].

But some may ask what I mean by *R. C.* the *Ceremonie* is an *Ebony Cross*, flourished and deckt with Roses of Gold, the *Cross typifies Christs* sufferings upon the *Cross* for our sins, the *Roses of Gold* shew the *Glory* and *Beauty* of his *Resurrection* from death to life. And this is carried to *Mesque*, *Castle*, *Apamia*, *Chaulatean Virissa Caunuch*, *Mount Calvery*, *Haran* and *Mount Sinai*, where they meet when they please, and make Resolution of all their *Actions*, and then disperse themselves abroad, taking their pleasure alwayes in one of these *places*, where they resolve also all questions *of whatsoever hath been done, is done, or shall be done in the world, from the beginning to the end thereof.* And these are the men are called *Rosie Crucians*.

FINIS.

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